

Suttanta Pitaka  
KHUDDAKA NIKAYA

# THE DHAMMAPADA

Translated  
by  
DAW MYA TIN, M.A.

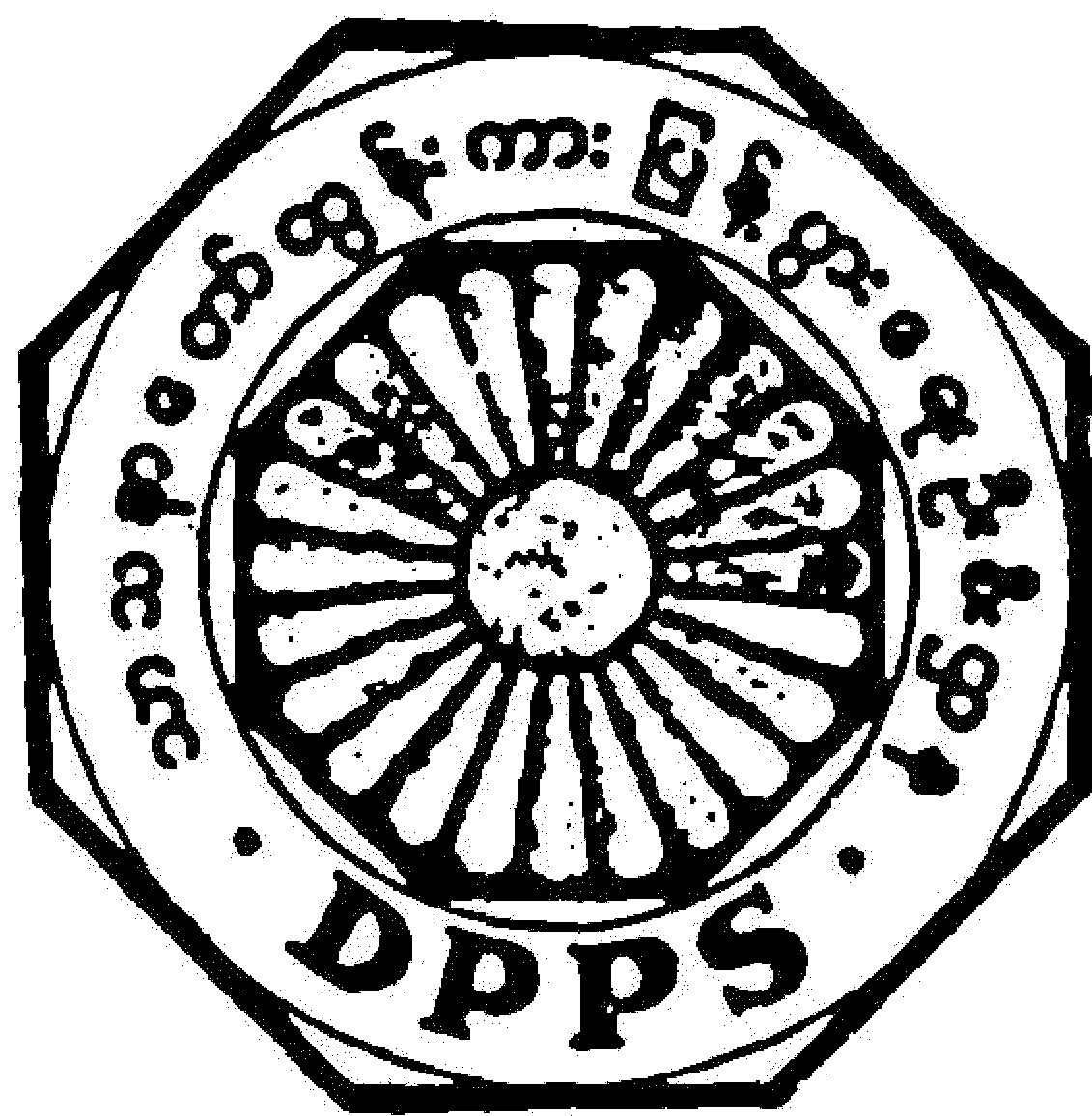


Department for the Promotion and  
Propagation of the Sasana,  
Yangon, Myanmar.

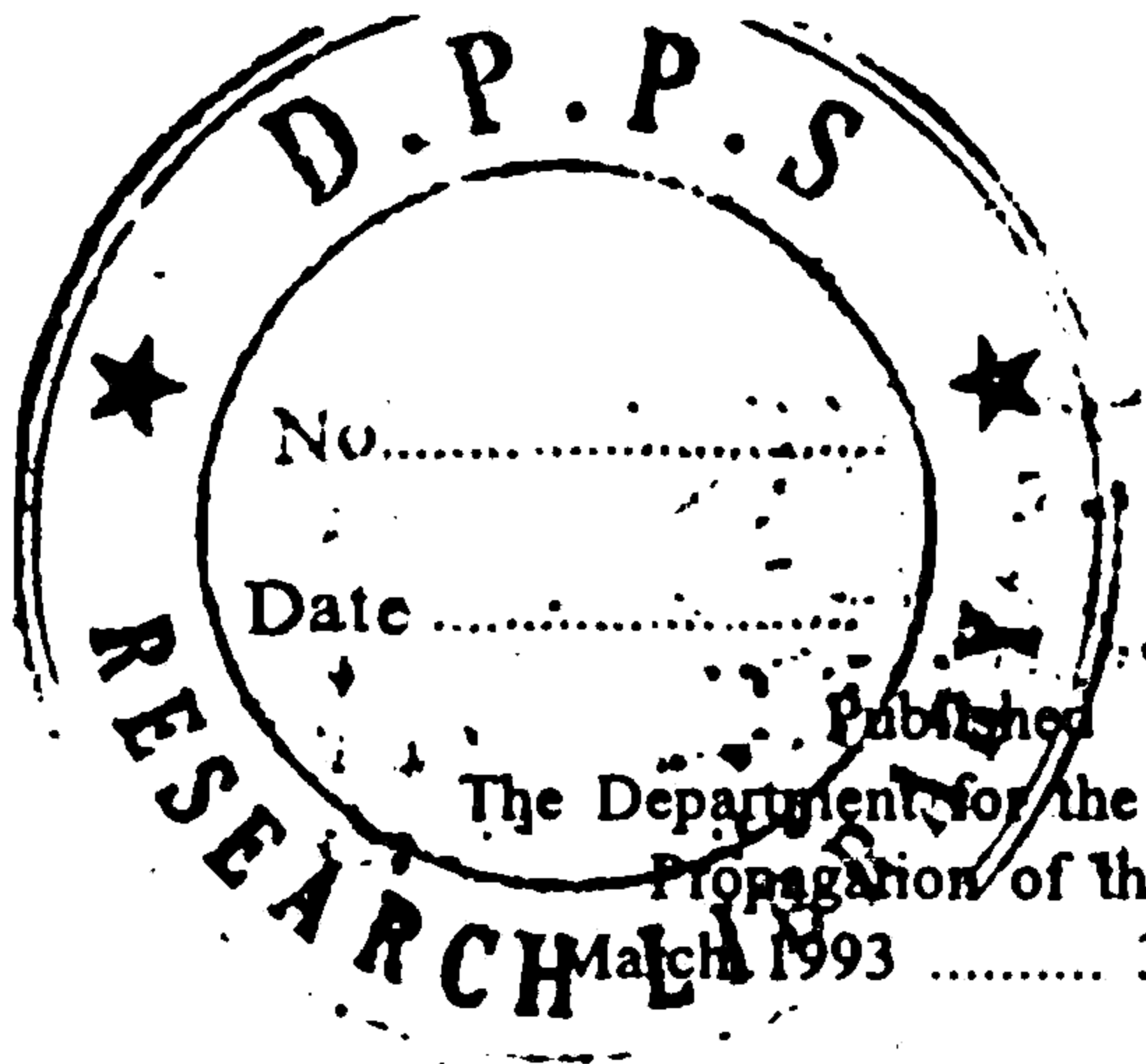
Suttanta Pitaka  
KHUDDAKA NIKĀYA

# THE DHAMMAPADA

Translated  
by  
DAW MYA TIN, M.A.



Department for the Promotion and  
Propagation of the Sasana,  
Yangon, Myanmar.



Religious Publication Permission No. /93 ( )  
Cover Permission No. /93 ( )

15485

The contents of this work may be reproduced or translated  
with the prior permission of the Department for the  
Promotion and Propagation of the Sāsana.

Printed in the Union of Myanmar  
at the Myitmakha Offset by U Win Nyunt (03999)  
112, 33rd St., Kyauktada Township (Ph: 87483)  
and published by U Saw Hlyan Htoo  
(Exemption No. /93) ( )

**Namo tassa bhagavato arahato sammāsambuddhassa**

**Veneration to the Exalted One, the  
Homage-Worthy, the Perfectly  
Self-Enlightened**



The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and Brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).



## **P R E F A C E**

**Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years, as he travelled in the valley of the Ganges (Gaṅgā) and the sub-mountain tract of the Himalayas. There are four hundred and twenty-three verses in the Dhammapada. Each verse contains a truth (dhamma), an exhortation, a piece of advice. Dhammapada verses are often quoted by many in many countries and the book has been translated into many languages.**

**“The Dhammapada - Verses & Stories” was translated by Daw Mya Tin and first published in 1986 by the Myanmar Pitaka Association, now incorporated into the Department for the Promotion and Propagation of the Sāsana (D.P.P.S). The book, in its original form has two parts. In the first part are the translations of verses from the Dhammapada and in the second part are the abridgements of stories from the Dhammapada Commentary. The D.P.P.S. is now reprinting the first part, the section on the Dhammapada Verses, as a separate book in a smaller size, to make it accessible to a wider circle of readers.**

**May the Buddha's Teaching  
Shine Forth Like the Radiant Sun.**

**The Editorial Committee  
Translation Section  
The Department for the Promotion and  
Propagation of the Sāsana**

## **Preface to the First Edition of the Original Book “The Dhammapada Stories & Verses”**

**Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear, pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years of his teaching, as he travelled in the valley of the Ganges (Gangā) and the sub-mountain tract of the Himalayas. These verses are often terse, witty and convincing. Whenever similes are used, they are those that are easily understood even by a child, e.g., the cart's wheel, a man's shadow, a deep pool, flowers. Through these verses, the Buddha exhorts one to achieve that greatest of all conquests, the conquest of self; to escape from the evils of passion, hatred and ignorance; and to strive hard to attain freedom from craving and freedom from the round of rebirths. Each verse contains a truth (dhamma), an exhortation, a piece of advice.**

**Dhammapada verses are often quoted by many in many countries of the world and the book has been translated into many languages. One of the earliest translations into English was made by Max Muller in 1870. Other translations that followed are those by F.L. Woodward in 1921, by Wagismara and Saunders in 1920, and by A.L. Edmunds (Hymns of the Faith) in 1902. Of the recent translations, that by Nārada Mahāthera is the most widely known. Dr. Walpola Rahula also has translated some selected verses from the Dhammapada and has given them at the end of his book "What the Buddha Taught," revised edition. The Chinese translated the Dhammapada from Sanskrit. The Chinese version of the Dhammapada was translated into English by Samuel Beal (Texts from the Buddhist Canon known as Dhammapada) in 1878.**

**In Burma, translations have been made into Burmese, mostly in prose, some with paraphrases, explanations and abridgements of stories relating to the verses. In recent years, some books on Dhammapada with both Burmese and English translations, together with Pāli verses, have also been published.**

The Dhammapada is the second book of the Khuddaka Nikāya of the Suttanta Pitaka, consisting of four hundred and twenty-three verses in twenty-six chapters arranged under various heads. In the Dhammapada are enshrined the basic tenets of the Buddha's Teaching.

Verse (21) which begins with "Appamādo amatapadam" meaning "Mindfulness is the way to Nibbāna, the Deathless," is a very important and significant verse. Mindfulness is the most important element in Tranquillity and Insight Meditation. The last exhortation of the Buddha just before he passed away was also to be mindful and to endeavour diligently (to complete the task of attaining freedom from the round of rebirths through Magga and Phala). It is generally accepted that it was on account of this verse on mindfulness that the Emperor Asoka of India and King Anawrahta of Burma became converts to Buddhism. Both kings had helped greatly in the propagation of Buddhism in their respective countries.

In verse (29) the Buddha has coupled his call for mindfulness with a sense of urgency. The verse runs: "Mindful amongst the negligent, highly vigilant amongst the drowsy, the wise man advances like a race-horse, leaving the jade behind."

Verses (1) and (2) illustrate the immutable law of Kamma, under which every deed, good or bad, comes back to the doer. Here, the Buddha emphasizes the importance of mind in all our actions and speaks of the inevitable consequences of our deeds, words and thoughts.

Verses (153) and (154) are expressions of sublime and intense joy uttered by the Buddha at the very moment of his Enlightenment. These two verses give us a graphic account of the culmination of the Buddha's search for Truth. They tell us about the Buddha finding the 'house-builder,' Craving, the cause of repeated births in Samsāra. Having rid of Craving, for him no more houses (khandhas) shall be built by Craving, and there will be no more rebirths.

Verses (277), (278) and (279) are also important as they tell us about the impermanent, unsatisfactory and the non-self nature of all

conditioned things. It is very important that one should perceive the true nature of all conditioned things and become weary of the khandhas, for this is the Path to Purity.

Then the Buddha shows us the Path leading to the liberation from round of rebirths, i.e., the Path with eight constituents (Atthaṅgiko Maggo) in Verse (273). Further, the Buddha exhorts us to make our own effort in Verse (276) saying, "You yourselves should make the effort, the Tathāgatas only show the way." Verse (183) gives us the teaching of the Buddhas. It says, "Do no evil, cultivate merit, purify one's mind; this is the teaching of the Buddhas."

In Verse (24) the Buddha shows us the way to success in life, thus: "If a person is energetic, mindful, pure in thought, word and deed, if he does everything with care and consideration, restrains his senses, earns his living according to the Dhamma and is not unheedful, then, the fame and fortune of that mindful person increase."

These are some of the examples of the gems to be found in the Dhammapada. Dhammapada is, indeed, a philosopher, guide and friend to all.

- This translation of verses is from Pāli into English. The Pāli text used is the Dhammapada Pali approved by the Sixth International Buddhist Synod. We have tried to make the translation as close to the text as possible, but sometimes it is very difficult, if not impossible, to find an English word that would exactly correspond to a Pāli word. For example, we cannot yet find a single English word that can convey the real meaning of the word "dukkha" used in the exposition of the Four Noble Truths. In this translation, wherever the term "dukkha" carries the same meaning as it does in the Four Noble Truths, it is left untranslated, but only explained.

When there is any doubt in the interpretation of the dhamma concept of the verses or when the literal meaning is vague or unintelligible, we have referred to the Commentary (in Pāli) and the Burmese translation of the Commentary by the Nyaunglebin Sayadaw, a very learned therā. On many occasions we have also consulted the teachers

of the Dhamma (dhammācariyas) for elucidation of perplexing words and sentences.

In addition we have also consulted Burmese translations of the Dhammapada, especially the translation by the Union Buddha Sāsana Council, the translation by the Saṅgajā Sayadaw (1805-1876), a leading maha thera in the time of King Mindon and King Thibaw, and also the translation by Sayadaw U Thittila, an Ovādācariya mahā thera of the Burma Pitaka Association. The book by the Saṅgajā Sayadaw also includes paraphrases and abridgements of the Dhammapada stories.

### **Dhammapada Stories**

Summaries of the Dhammapada stories are given in the second part of the book as it is generally believed that the Dhammapada Commentary written by Buddha-ghosa (5th. century A.D.) is a great help towards a better understanding of the Dhammapada. Three hundred and five stories are included in the Commentary. Most of the incidents mentioned in the stories took place during the life-time of the Buddha. In some stories, some facts about some past existences were also retold.

In writing summaries of stories we have not tried to translate the Commentary. We have simply culled the facts of the stories and have rewritten them briefly. A translation of the verses is given at the end of each story.

It only remains for me now to express my deep and sincere gratitude to the members of the Editorial Committee, Burma Pitaka Association, for having meticulously gone through the script; to Sayagyi Dhammācariya U Aung Moe and to U Thein Maung, editor, Burma Pitaka Association, for helping in the translation of the verses.

May the reader find the Path to Purity.

20th April, 1984.

Daw Mya Tin

**EDITORIAL COMMITTEE**  
**Translation Section**  
**The Department for the Promotion and**  
**Propagation of the Sāsana**

**Chairman**

U Shwe Mra, B.A., I.C.S. Retd  
Former Special Adviser,  
Public Administration Division, E.S.A.,  
United Nations Secretariat.

**Members**

U Myint Too, B.Sc., B.L.  
Barrister-at-law,  
President, All Myanmar Buddhist  
Association.

U Nyun, B.A., I.C.S. Retd.,  
Former Executive Secretary,  
United Nations Economic Commission  
for the Asia and The Far East;  
Vice-President,  
World Fellowship of Buddhists.

Daw Mya Tin, M.A.,  
Former Head of Geography  
Department,  
Institute of Education, Yangon.

**Doctrinal Consultant**

U Kyaw Htut,  
Dhammācariya; Former Editor-in-chief  
of the Board for Myanmar translation of  
the Six Synod Pāli Texts.

**Editors**

U Myo Min, M.A., B.L.,  
Former Professor of English,  
Yangon University.

U Tin U, B.A., B.L.

U Tin Nwe, B.Sc.

## CONTENTS

### Chapter I      The Pairs (Yamakavagga)

	Page
(1) Cakkhupālatthera Vatthu ...	1
(2) Maṭṭhakunḍali Vatthu ...	2
(3) Tissatthera Vatthu ...	2
(4) Kālayakkhini Vatthu ...	3
(5) Kosambaka Vatthu ...	3
(6) Mahākālatthera Vatthu ...	4
(7) Devadatta Vatthu ...	5
(8) Sāriputtatthera Vatthu ...	5
(9) Nandatthera Vatthu ...	6
(10) Cundasūkarika Vatthu ...	6
(11) Dhammika-upāsaka Vatthu ...	7
(12) Devadatta Vatthu ...	7
(13) Sumanādevī Vatthu ...	7
(14) Dvesahāyakabhikkhu Vatthu ...	8

### Chapter II      Mindfulness (Appamādavagga)

(1) Sāmāvatī Vatthu ...	9
(2) Kumbhaghosakaseṭṭhi Vatthu ...	11
(3) Cūḷapanthaka Vatthu ...	11
(4) Bālanakkhattasaṅheṭṭha Vatthu ...	11
(5) Mahākassapatthera Vatthu ...	12
(6) Dvesahāyakabhikkhu Vatthu ...	12
(7) Magha Vatthu ...	13
(8) Aññatarabhikkhu Vatthu ...	13
(9) Nigamavāsītissatthera Vatthu ...	13

### Chapter III      The Mind (Cittavagga)

(1) Meghiyatthera Vatthu ...	14
(2) Aññatarabhikkhu Vatthu ...	14
(3) Ukkantābhikkhu Vatthu ...	15
(4) Saṅgharakkhitatthera Vatthu ...	15
(5) Cittahatthatthera Vatthu ...	15
(6) Pañcasatabhikkhu Vatthu ...	16
(7) Pūtigatātissatthera Vatthu ...	17
(8) Nandagopālaka Vatthu ...	17
(9) Soreyya Vatthu ...	17

## Contents

		Page
<b>Chapter IV</b>	<b>Flowers (Pupphavagga)</b>	
(1)	Pañcasatabhikkhu Vatthu ...	18
(2)	Maricikammaṭṭhānika bhikkhu Vatthu ...	19
(3)	Viṭaṭūbha Vatthu ...	19
(4)	Patipūjikakumāri Vatthu ...	20
(5)	Macchariyakosiyasetṭhi Vatthu ...	20
(6)	Pāveyya Ājivaka Vatthu ...	20
(7)	Chattapāni Upāsaka Vatthu ...	20
(8)	Visākhā Vatthu ...	21
(9)	Ānandattherapañhā Vatthu ...	21
(10)	Mahākassapaṭṭhara Vatthu ...	22
(11)	Godhikattheraparinibbāna Vatthu ...	22
(12)	Garahadinna Vatthu ...	22
<b>Chapter V</b>	<b>The Fool (Bālavagga)</b>	
(1)	Aññatarapurisa Vatthu ...	24
(2)	Mahākassapa Saddhivihārika Vatthu ...	24
(3)	Ānandasetṭhi Vatthu ...	24
(4)	Gaṇṭhibhedakacora Vatthu ...	25
(5)	Udāyitthera Vatthu ...	25
(6)	Timśapāveyyakabhikkhu Vatthu ...	25
(7)	Suppabuddhakuṭṭhi Vatthu ...	25
(8)	Kassaka Vatthu ...	26
(9)	Sumanamālākāra Vatthu ...	26
(10)	Uppalavaṇṇattheri Vatthu ...	26
(11)	Jambukatthera Vatthu ...	26
(12)	Ahipeta Vatthu ...	27
(13)	Saṭṭhikūṭapeta Vatthu ...	27
(14)	Cittagahapati Vatthu ...	27
(15)	Vanāvāsītissasāmaṇera Vatthu ...	28
<b>Chapter VI</b>	<b>The Wise (Paṇḍitavagga)</b>	
(1)	Rādhatthera Vatthu ...	29
(2)	Assajipunabbasuka Vatthu ...	29
(3)	Channatthera Vatthu ...	29
(4)	Mahākappinatthera Vatthu ...	30
(5)	Paṇḍitasāmaṇera Vatthu ...	30
(6)	Lakunḍakabhaddiyatthera Vatthu ...	30
(7)	Kāṇamātā Vatthu ...	30
(8)	Pañcassatabhikkhu Vatthu ...	31
(9)	Dhammikatthera Vatthu ...	31



## Contents

	Page
(10) Dhammassavana Vatthu ...	31
(11) Pañcasata Āgantukabhikkhu Vatthu ...	32
<b>Chapter VII The Arahāt (Arahantavagga)</b>	
(1) Jivakapañha Vatthu ...	34
(2) Mahākassapaṭṭhara Vatthu ...	34
(3) Belaṭṭhasisatṭhara Vatthu ...	35
(4) Anuruddhaṭṭhara Vatthu ...	35
(5) Mahākaccāyanaṭṭhara Vatthu ...	36
(6) Sāriputtaṭṭhara Vatthu ...	36
(7) Kosambivāsītissatṭherasāmaṇera Vatthu ...	36
(8) Sāriputtaṭṭhara Vatthu ...	37
(9) Khadiravaniyarevaṭṭhara Vatthu	37
(10) Aññātara Itthi Vatthu ...	37
<b>Chapter VIII The Thousand (Sahassavagga)</b>	
(1) Tambadāṭhika Coraghātaka Vatthu	38
(2) Bāhiyaśārucīriya Vatthu ...	38
(3) Kuṇḍalakesitheri Vatthu ...	38
(4) Anaṭṭhapucchakabrāhmaṇa Vatthu	39
(5) Sāriputtaṭṭherassa Mātula Brāhmaṇa Vatthu ...	39
(6) Sāriputtaṭṭherassa Bhāgineyya Vatthu ...	39
(7) Sāriputtaṭṭherassa Sahāyaka Brāhmaṇa Vatthu ...	40
(8) Āyuvaḍḍhānakumāra Vatthu ...	40
(9) Saṃkiccaśāmaṇera Vatthu ...	40
(10) Khāṇu Koṇḍaññaṭṭhara Vatthu...	41
(11) Sappadāsaṭṭhara Vatthu ...	41
(12) Paṭācārātheri Vatthu ...	41
(13) Kisāgotamī Vatthu ...	42
(14) Bahuputtikaṭṭheri Vatthu ...	42
<b>Chapter IX Evil (Pāpavagga)</b>	
(1) Cūḷekasāṭaka Vatthu ...	43
(2) Seyyasakaṭṭhara Vatthu ...	43
(3) Lājadevadhīrā Vatthu ...	43
(4) Anāthapiṇḍikaseṭṭhi Vatthu ...	43
(5) Asaññataparikkhāra Vatthu ...	44
(6) Biḷālapāḍakaseṭṭhi Vatthu ...	44

## Contents

	Page
(7) Mahādhanaṇṇija Vatthu ...	45
(8) Kukkuṭamittanessāda Vatthu ...	45
(9) Kokasunakhaluddaka Vatthu ...	45
(10) Maṇikāraṇṇulūpaka Tissatthera Vatthu ...	46
(11) Tayojana Vatthu ...	46
(12) Suppabuddhasakya Vatthu ...	46
<b>Chapter X Punishment (Daṇḍavagga)</b>	
(1) & (2) Chabbaggiya Bhikkhu Vatthu ...	47
(3) Sambahula Kumāraka Vatthu ...	47
(4) Keṇḍadhānatthera Vatthu ...	48
(5) Uposathika Ithīnam Vatthu ...	48
(6) Aṇḍapeta Vatthu ...	48
(7) Mahā Moggaṇṇatthera Vatthu ...	49
(8) Bahubhaṇḍika Bhikkhu Vatthu...	49
(9) Saṇṇati Maḥāmatta Vatthu ...	50
(10) Pīṭikatissatthera Vatthu ...	50
(11) Sukhasāmaṇera Vatthu ...	51
<b>Chapter XI Ageing (Jarāvagga)</b>	
(1) Visākhāva Sahāyikānam Vatthu ...	52
(2) Sīrimā Vatthu ...	52
(3) Uttārātherī Vatthu ...	52
(4) Sambahula Adhimānikabhikkhu Vatthu ...	53
(5) Janapadakalyāṇī Rūpanandātherī Vatthu ...	53
(6) Mallikādevī Vatthu ...	53
(7) Lāḷudāyī Thera Vatthu ...	53
(8) Udāna Vatthu ...	54
(9) Mahādhanaṇṇatthiputta Vatthu ...	54
<b>Chapter XII Self (Attavagga)</b>	
(1) Bodhirājakumāra Vatthu ...	56
(2) Upanandasakyaṇṇatthera Vatthu ...	56
(3) Padhāṇikatissatthera Vatthu ...	56
(4) Kumārakassapaṇṇattherī Vatthu ...	57
(5) Mahākāla Upāsaka Vatthu ...	57
(6) Devadatta Vatthu ...	57
(7) Saṇṇabhedaparisaṇṇana Vatthu ...	57
(8) Kālatthera Vatthu ...	58

## Contents

	Page
(9) Cūlakāla Upāsaka Vatthu ...	58
(10) Attadatthatthera Vatthu ...	58
<b>Chapter XIII The World (Lokavagga)</b>	
(1) Daharabhikkhu Vattha ...	59
(2) Suddhodana Vatthu ...	59
(3) Pañcasatavipassakabhikkhu Vatthu ...	60
(4) Abhayarājakumāra Vatthu ...	60
(5) Sammajjanatthera Vatthu ...	60
(6) Aṅgulimālatthera Vatthu ...	61
(7) Pesakāradhītā Vatthu ...	61
(8) Timsabhikkhu Vatthu ...	61
(9) Ciñcamāṇavikā Vatthu ...	62
(10) Asadisadāna Vatthu ...	62
(11) Anāthapiṇḍikaputtakāla Vatthu	62
<b>Chapter XIV The Buddha (Buddhavagga)</b>	
(1) Māradhītara Vatthu ...	63
(2) Devorohaṇa Vatthu ...	64
(3) Erakapattānāgarāja Vatthu ...	64
(4) Ānandattherapaṇha Vatthu ...	64
(5) Anabhira'abhikkhu Vatthu ...	65
(6) Aggidattabrāhmaṇa Vatthu ...	65
(7) Ānandattherapaṇha Vatthu ...	66
(8) Sambahulabhikkhu Vatthu ...	67
(9) Kassapadasabalassa Suvaṇṇacetiya Vatthu ...	67
<b>Chapter XV Happiness (Sukhavagga)</b>	
(1) Nātikalahavūpasamana Vatthu ...	68
(2) Māra Vatthu ...	68
(3) Kosalarañño Parājaya Vatthu ...	69
(4) Aññatarakula Jārikā Vatthu ...	69
(5) Eka Upāsaka Vatthu ...	69
(6) Pasenadikosala Vatthu ...	70
(7) Tissatthera Vatthu ...	70
(8) Sakka Vatthu ...	70
<b>Chapter XVI Affection (Piyaavagga)</b>	
(1) Tayojanapabbajita Vatthu ...	72
(2) Aññatarakuṣumbika Vatthu ...	72

	Page
(3) Visākhā Vatthu ...	73
(4) Licchavi Vatthu ...	73
(5) Anitthigandhakumāra Vatthu ...	73
(6) Aññatarabrāhmaṇa Vatthu ...	73
(7) Pañcasatadāraka Vatthu ...	74
(8) Eka Anāgāmitthera Vatthu ...	74
(9) Nandiya Vatthu ...	74
 <b>Chapter XVII Anger (Kodhavagga)</b>	
(1) Rohinikhattiyakaññā Vatthu ...	75
(2) Aññatarabhikkhu Vatthu ...	75
(3) Uttarā Upāsika Vatthu ...	75
(4) Mahāmoggallānapañha Vatthu...	76
(5) Buddhapitubrāhmaṇa Vatthu ...	76
(6) Puṇṇadāsi Vatthu ...	76
(7) Atula Upāsaka Vatthu ...	77
(8) Chabbaggiya Vatthu ...	78
 <b>Chapter XVIII Impurities (Malavagga)</b>	
(1) Goghātakaputta Vatthu ...	79
(2) Aññatarabrāhmaṇa Vatthu ...	80
(3) Tissatthera Vatthu ...	80
(4) Lāḷudāyī Vatthu ...	80
(5) Aññatarakulaputta Vatthu ...	80
(6) Cūlasāriyabhikkhu Vatthu ...	81
(7) Pañca Upāsaka Vatthu ...	81
(8) Tissadahara Vatthu ...	82
(9) Pañca Upāsaka Vatthu ...	82
(10) Maṇḍakasetṭhi Vatthu ...	83
(11) Ujjhānasaññitthera Vatthu ...	83
(12) Sūhaddaparibbājaka Vatthu ...	83
 <b>Chapter XIX The Just or the Righteous</b>	
<b>(Dhammaṭṭhavagga)</b>	
(1) Vinicchayamahāmatta Vatthu ...	85
(2) Chabbaggiya Vatthu ...	85
(3) Ekudānakhināsava Vatthu ...	85
(4) Lakunḍakabhaddiyatthera Vatthu	86
(5) Sambahulabhikkhu Vatthu ...	86
(6) Hatthaka Vatthu ...	87
(7) Aññatarabrāhmaṇa Vatthu ...	87
(8) Titthiya Vatthu ...	88

	Page
(9) Bālisika Vatthu ...	88
(10) Sambahulasīlādisampannabhikkhu Vatthu ...	88
<b>Chapter XX The Path (Maggavagga)</b>	
(1) Pañcasatṭhikkhu Vatthu ...	90
(2), (3) and (4) Aniccalakkhaṇa, Dukkhalakkhaṇa & Anattalakkhaṇa Vatthu ...	91
(5) Padhānakammikatissatthera Vatthu ...	92
(6) Sūkarapeta Vatthu ...	92
(7) Poṭṭhilatthera Vatthu ...	92
(8) Pañcamahallakabhikkhu Vatthu	93
(9) Suvannaṇakāraṭṭhera Vatthu ...	93
(10) Mahādhanavāṇija Vatthu ...	93
(11) Kisāgotamī Vatthu ...	94
(12) Paṭācārā Vatthu ...	94
<b>Chapter XXI Miscellaneous (Pakiṇṇakavagga)</b>	
(1) Attanopubbakamma Vatthu ...	95
(2) Kukkuṭaṇḍakhādikā Vatthu ...	95
(3) Bhaddiyānaṃ Bhikkhūnaṃ Vatthu	95
(4) Lakuṇḍaka Bhaddiya Vatthu ...	96
(5) Dārusākaṭikaputta Vatthu ...	96
(6) Vajjiputtakabhikkhu Vatthu ...	98
(7) Cittagahapati Vatthu ...	98
(8) Cūlasubhaddā Vatthu ...	98
(9) Ekavīhāritthera Vatthu ...	99
<b>Chapter XXII The Chapter on Niraya (Nirayavagga)</b>	
(1) Sundarīparibbājikā Vatthu ...	100
(2) Duccaritaphalapīḷita Vatthu ...	100
(3) Vaggumudātīriya Bhikkhu Vatthu	100
(4) Khemakaseṭṭhiputta Vatthu ...	101
(5) Dubbacabhikkhu Vatthu ...	101
(6) Issāpakata Itthi Vatthu ...	102
(7) Sambahulabhikkhu Vatthu ...	102
(8) Nigaṇṭha Vatthu ...	103
(9) Tittiyasāvaka Vatthu ...	103

## Contents

		Page
<b>Chapter XXIII</b>	<b>The Elephant (Nāgavagga)</b>	
(1)	Attadanta Vatthu ...	104
(2)	Hatthācariyapubbaka Bhikkhu Vatthu ...	104
(3)	Parijīṇa Brāhmaṇaputta Vatthu ...	105
(4)	Pasenadikosala Vatthu ...	105
(5)	Sānusāmaṇera Vatthu ...	105
(6)	Pāveyyakabhāṭṭhi Vatthu ...	105
(7)	Sambahulabhikkhu Vatthu ...	106
(8)	Māra Vatthu ...	106
 <b>Chapter XXIV</b>	 <b>Craving (Taṇhāvagga)</b>	
(1)	Kapilamaccha Vatthu ...	108
(2)	Sūkarapotikā Vatthu ...	109
(3)	Vibbhantabhikkhu Vatthu ...	110
(4)	Bandhanāgāra Vatthu ...	110
(5)	Khemātheri Vatthu ...	111
(6)	Uggasena Vatthu ...	111
(7)	Cūladhanuggaha Paṇḍita Vatthu	111
(8)	Māra Vatthu ...	112
(9)	Upakājīvaka Vatthu ...	113
(10)	Sakkapaṇha Vatthu ...	113
(11)	Aputtakaseṭṭhi Vatthu ...	113
(12)	Aṅkura Vatthu ...	114
 <b>Chapter XXV</b>	 <b>The Bhikkhu (Bhikkhuvagga)</b>	
(1)	Pañcabhikkhu Vatthu ...	115
(2)	Haṃsaghātakabhikkhu Vatthu	115
(3)	Kokālika Vatthu ...	115
(4)	Dhammārāmatthera Vatthu ...	116
(5)	Vipakkhasevaka Bhikkhu Vatthu	116
(6)	Pañcaggadāyaka Brāhmaṇa Vatthu ...	117
(7)	Sambahulabhikkhu Vatthu ...	117
(8)	Pañcasatabhikkhu Vatthu ...	119
(9)	Santakāyatthera Vatthu ...	120
(10)	Naṅgalakulatthera Vatthu ...	120
(11)	Vakkalitthera Vatthu ...	120
(12)	Sumanasāmaṇera Vatthu ...	121

## Chapter XXVI

Brāhmaṇa or Arahāt  
(Brāhmaṇavagga)

(1) Pasādabahulabrāhmaṇa Vatthu ...	122
(2) Samtabhulabhikkhu Vatthu ...	122
(3) Māra Vatthu ...	122
(4) Aññatarabrāhmaṇa Vatthu ...	123
(5) Ānandatthera Vatthu ...	123
(6) Aññatarabrāhmaṇa Pabbajita Vatthu ...	123
(7) Sāriputtatthera Vatthu ...	124
(8) Mahāpajāpatigotamī Vatthu ...	124
(9) Sāriputtatthera Vatthu ...	124
(10) Jaṭilabrāhmaṇa Vatthu ...	125
(11) Kuhakabrāhmaṇa Vatthu ...	125
(12) Kisāgotamī Vatthu ...	125
(13) Eka Brāhmaṇa Vatthu ...	126
(14) Uggaasenaseṭṭhiputta Vatthu ...	126
(15) Dve Brāhmaṇa Vatthu ...	126
(16) Akkosakabhāradvāja Vatthu ...	127
(17) Sāriputtatthera Vatthu ...	127
(18) Uppalavaṇṇā Therī Vatthu ...	127
(19) Aññatarabrāhmaṇa Vatthu ...	128
(20) Khemābhikkhunī Vatthu ...	128
(21) Pabbhāravāsītissatthera Vatthu...	128
(22) Aññatarabhikkhu Vatthu ...	129
(23) Sāmaṇerānam Vatthu ...	129
(24) Mahāpanthakatthera Vatthu ...	129
(25) Pilindavacchatthera Vatthu ...	130
(26) Aññataratthera Vatthu ...	130
(27) Sāriputtatthera Vatthu ...	130
(28) Mahāmoggallānatthera Vatthu ...	130
(29) Revatatthera Vatthu ...	131
(30) Candābhatthera Vatthu ...	131
(31) Sivalitthera Vatthu ...	131
(32) Sundarasamuddatthera Vatthu ...	132
(33) Jaṭilatthera Vatthu ...	132
(34) Jotikatthera Vatthu ...	132
(35) Naṭaputtakatthera Vatthu ...	132
(36) Naṭaputtakatthera Vatthu ...	133
(37) Vaṅgisatthera Vatthu ...	133
(38) Dhammadinnā Therī Vatthu ...	133
(39) Aṅgulimālatthera Vatthu ...	134
(40) Devahitabrāhmaṇa Vatthu ...	134

KHUDDAKA NIKĀYA

# The Dhammapada

(Path of the Buddha's Teaching)

Namo Tassa Bhagavato Arahato Sammā sambuddhassa.

## Chapter I

### The Pairs (Yamakavagga)

#### I. (1) Cakkhupālatthera Vatthu

##### Verse 1

1. Manopubbaṅgamā dhammā<sup>1</sup>  
manoseṭṭhā manomayā  
manasā ce paduṭṭhena<sup>2</sup>  
bhāsati vā karoti vā  
tato naṃ dukkhamanveti  
cakkamva vahato padam.

1. All mental phenomena have mind as their fore-runner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, 'dukkha'<sup>3</sup> follows him just as the wheel follows the hoof-print of the ox that draws the cart.

- 
1. **manopubbaṅgamā dhammā**: All mental phenomena have Mind as their forerunner in the sense that Mind is the most dominant, and it is the cause of the other three mental phenomena, namely, Feeling (vedanā), Perception (saññā) and Mental Formations or Mental Concomitants (sāṅkhāra). These three have Mind or Consciousness (viññāṇa) as their forerunner, because although they arise simultaneously with Mind they cannot arise if Mind does not arise. (The Commentary)
  2. **manasā ce paduṭṭhena** (Verse 1) and **manasā ce pasannena** (Verse 2): Manasā here means intention or volition (cetanā); volition leads one to the performance of volitional actions, both good and evil. This volition and the resultant actions constitute kamma; and kamma always follows one to produce results. Cakkhupāla's blindness (Verse 1) was the consequence of his having acted with an evil intention in a previous existence and Maṭṭhakundali's happy existence in Tāvātimsa celestial world (Verse 2) was the result of his mental devotion (manopasāda) to the Buddha.
  3. **dukkha**: In this context, *dukkha* means suffering, or physical or mental pain, misfortune, unsatisfactoriness, evil consequences, etc., and rebirth in the lower planes of existence or in the lower strata of human society if born in the human world.



## I. (2) Maṭṭhakunḍali Vattu

## Verse 2

2. Manopubbaṅgamā dhammā  
 manoseṭṭhā manomayā  
 manasā ce pasannena  
 bhāsatī vā karoti vā  
 tato naṃ sukha<sup>1</sup>manveti  
 chāyāva anapāyinī.

2. All mental phenomena have mind as their fore-runner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.

## I. (3) Tissatthera Vatthu

## Verses 3 and 4

3. Akkocchi maṃ avadhi maṃ  
 ajini maṃ ahāsi me  
 ye ca taṃ upanayhanti  
 veraṃ tesaṃ na sammati.

4. Akkocchi maṃ avadhi maṃ  
 ajini maṃ ahāsi me  
 ye ca taṃ nupanayhanti  
 veraṃ tesūpasammati.

3. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"... the enmity of those harbouring such thoughts cannot be appeased.

4. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"... the enmity of those not harbouring such thoughts can be appeased.

---

1. sukham/sukha: in this context, happiness, satisfactoriness, fortune, etc., and rebirth in the three upper planes of happy existence.

I. (4) Kāḷayakḅhiṇi Vatthu

Verse 5

5. Na hi verena verāni  
sammantīdha kudācanam  
averena ca sammanti  
esa dhammo sanantano<sup>1</sup>.

5. Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an Ancient Law.

I. (5) Kosambaka Vatthu

Verse 6

6. Pare ca na vijānanti<sup>2</sup>  
mayamettha yamāmase<sup>3</sup>  
ye ca tattha vijānanti<sup>4</sup>  
tato sammanti medhagā.

6. People, other than the wise, do not realize, "We in this world must all die," (and not realizing it continue their quarrels). The wise realize it and thereby their quarrels cease.

---

1. **esa dhammo sanantano**: This is the same as "porāṇako dhammo," the doctrine followed by the Buddha and his disciples. The exhortation is not to return hatred for hatred but to conquer it by loving-kindness (absence of hatred).

2. **pare ca na vijānanti**: 'Pare' means 'others'; in this context, people other than the wise. These people do not realize that they must die, and behave as if they were never going to die and keep on quarrelling. Therefore, they are sometimes referred to as the ignorant or the foolish, or those who are not worthy of love and respect.

3. **mayamettha yamāmase**: lit., "We here must die," meaning we, of this world, must die; or all men are mortal.

4. **ye ca tattha vijānanti**: in the case of those who understand, meaning the wise. The wise understand (or realize) that all men are mortal.

## I. (6) Mahākāḷatthera Vatthu

### Verses 7 and 8

7. Subhānupassim viharantam  
indriyesu asaṁvutam  
bhojanamhi cāmattaññum  
kusitam hīnavīriyam  
tam ve pasahati Māro<sup>1</sup>  
vāto rukkhamva dubbalaṁ.

8. Asubhānupassim viharantam  
indriyesu susaṁvutam  
bhojanamhi ca mattaññum  
saddham<sup>2</sup> āradhavīriyam  
tam ve nappasahati Māro  
vāto selaṁva pabbataṁ.

7. He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Māra<sup>1</sup>, just as stormy winds uproot a weak tree.

8. He who keeps his mind on the impurities (of the body), who is well-controlled in his senses, and is full of faith and energy, will certainly be not overwhelmed by Māra, just as stormy winds cannot shake a mountain of rock.

---

1. Māro/Māra: in this context kilesamāra, the defilements hindering the realization of Nibbāna.

2. saddham/saddhā : According to the Commentary,

(a) unwavering (unshakable) faith in the Buddha, the Dhamma (the Doctrine) and the Saṅgha (the Buddhist Religious Order) and

(b) faith or belief in kamma (action) and its results

I. (7) Devadatta Vatthu

Verses 9 and 10

9. Anikkasāvo kāsāvaṃ<sup>1</sup>  
yo vatthaṃ paridahissati  
apeto damasaccena  
na so kāsāvamarahati.
10. Yo ca vantakasāv'assa<sup>2</sup>  
sīlesu susamāhito  
upeto damasaccena  
sa ve kāsāvamarahati.

9. He who is not free from taints of moral defilements (kilesas) and yet dons the yellow robe, who lacks restraint and (speaks not the) truth, is unworthy of the yellow robe.

10. He who has discarded all moral defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth, is indeed worthy of the yellow robe.

I. (8) Sāriputtatthera Vatthu

Verses 11 and 12

11. Asāre<sup>3</sup> sāramatino  
sāre<sup>4</sup> cāsāradassino  
te sāraṃ<sup>5</sup> nādhigacchanti  
micchāsaṅkappagocarā.

- 
1. kāsāvaṃ or kāsāvaṃ vatthaṃ: the yellow or reddish yellow robe donned by members of the Buddhist Religious Order. There is a play on words in the above stanzas; 'anikkasāvo' meaning, not free from faults of moral defilements and therefore, stained; and kāsāvaṃ, the yellow robe, dyed sombre in some astringent juice and is therefore stained.
  2. vantakasāv'assa: lit., has vomited all moral defilements; it means, has discarded all moral defilements through the four Path Knowledge (Maggā ñāṇa).
  3. asāre: lit., essenceless; according to the Commentary, wrong view, i. e., untruth.
  4. sāre: lit., essence; according to the Commentary, right view, i. e., truth.
  5. sāraṃ: Truth—According to the Commentary, essence of the Dhamma. The essence of the Dhamma comprises sīla (moral precepts or morality), samādhi (concentration), paññā (knowledge), vimutti (liberation), vimutti-ñāṇadasana (Knowledge of and Insight into liberation) paramattha (ultimate truth) and Nibbāna.

12. Sārañca sārato ñatvā  
asārañca asārato  
te sāram adhigacchanti  
sammāsaṅkappagocarā.

11. They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.

12. They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views.

### I. (9) Nandatthera Vatthu

#### Verses 13 and 14

13. Yathā agāram ducchannam  
vuṭṭhī samativijjhati  
evam abhāvitam cittam  
rāgo samativijjhati.
14. Yathā agāram suchannam  
vuṭṭhī na samativijjhati  
evam subhāvitam cittam  
rāgo na samativijjhati.

13. Just as rain penetrates a badly-roofed house, so also, passion (rāga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

14. Just as rain cannot penetrate a well-roofed house, so also, passion (rāga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

### I. (10) Cundasūkarika Vatthu

#### Verse 15

15. Idha socati pecca socati  
pāpakāri ubhayattha socati  
so socati so vihaññati  
disvā kammakiliṭṭhamattano.

15. Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds

## I. (11) Dhammika-upāsaka Vatthu

## Verse 16

16. Idha modati pecca modati  
 katapuñño ubhayattha modati  
 so modati so pamodati  
 disvā kammavisuddhimattano.

16. Here he rejoices, hereafter he rejoices; one who performs meritorious deeds rejoices in both existences. He rejoices and greatly rejoices when he sees the purity of his own deeds.

## I. (12) Devadatta Vatthu

## Verse 17

17. Idha tappati pecca tappati  
 pāpakāri ubhayattha tappati  
 pāpaṃ me katanti tappati  
 bhiyyo tappati duggatim<sup>1</sup> gato.

17. Here he is tormented, hereafter he is tormented; the evil-doer is tormented in both existences. He is tormented, and he laments: "Evil have I done." He is even more tormented when he is reborn in one of the lower worlds (apāya).

## I. (13) Sumanādevi Vatthu

## Verse 18

18. Idha nandati pecca nandati  
 katapuñño ubhayattha nandati  
 puññaṃ me katanti nandati  
 bhiyyo nandati suggatim<sup>2</sup> gato.

18. Here he is happy, hereafter he is happy; one who performs meritorious deeds is happy in both existences. Happily he exclaims: "I have done meritorious deeds." He is happier still when he is reborn in a higher world (suggati).

1. duggatim/duggati: unhappy destinations, the four lower worlds (apāya). In the case of Devadatta, avīci niraya, the lowest niraya, (place of torment).

2. suggatim/suggati: happy existence.

## I. (14) Dvesahāyakabhikkhu Vatthu

## Verses 19 and 20

19. Bahumpi ce saṁhita bhāsamāno  
na takkaro hoti naro pamatto  
gopova gāvo gaṇayaṁ paresaṁ  
na bhāgavā sāmāññaṣṣa hoti.

20. Appampi ce saṁhita bhāsamāno  
dhammassa hoti anudhammacārī  
rāgañca dosañca pahāya moham  
sammappajāno suvimuttacitto<sup>1</sup>  
anupādiyāno idha vā huraṁ vā  
sa bhāgavā sāmāññaṣṣa hoti.<sup>2</sup>

19. Though he recites much the Sacred Texts (Tipiṭaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others, he has no share in the benefits of the life of a bhikkhu (i.e., Magga-phala).

20. Though he recites only a little of the Sacred Texts (Tipiṭaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e., Magga-phala).

End of Chapter One: the Pairs.

---

1. suvimuttacitto: Mind freed from moral defilements; this has been achieved through perfect practice and clear comprehension of the Dhamma.

2. sa bhāgavā sāmāññaṣṣa hoti: lit., shares the benefits of the life of a samāṇa (a bhikkhu). According to the Commentary, in this context, it means "Shares the benefits of Magga-phala."

## Chapter II

## Mindfulness (Appamādavagga)

## II. (1) Sāmāvatī Vatthu

## Verses 21, 22 and 23

21. Appamādo <sup>1</sup> amatapadam <sup>2</sup>  
 pamādo maccuno padam <sup>3</sup>  
 appamattā na mīyanti <sup>4</sup>  
 ye pamattā yathā matā. <sup>5</sup>

22. Evaṃ viśesato ñatvā  
 appamādamhi paṇḍitā  
 appamāde pamodanti  
 ariyānam gocare ratā. <sup>6</sup>

23. Te jhāyino <sup>7</sup> sātatikā  
 niccam daḥhaparakkamā  
 phusanti dhīrā nibbānam <sup>8</sup>  
 yogakkhemam <sup>9</sup> anuttaram.

21. Mindfulness is the way to the Deathless (Nibbāna),  
 unmindfulness is the way to Death. Those who are mindful  
 do not die; those who are not mindful are as if already  
 dead.

22. Fully comprehending this, the wise, who are  
 mindful, rejoice in being mindful and find delight in  
 the domain of the Noble Ones (ariyas).

23. The wise, constantly cultivating Tranquillity and  
 Insight Development Practice, being ever mindful and  
 steadfastly striving, realize Nibbāna: Nibbāna, which is  
 free from the bonds of yoga; Nibbāna, the Incompara-  
 ble!

---

1. appamāda: According to the Commentary, it embraces all the  
 meanings of the words of the Buddha in the Tipiṭaka,—and  
 therefore appamāda is to be interpreted as being ever mindful



in doing meritorious deeds; to be in line with the Buddha's Teaching in Mahāsatipaṭṭhāna Sutta, "appamādo amatapadam," in particular, is to be interpreted as "Cultivation of Insight Development Practice is the way to Nibbāna."

2. **amata:** lit., no death / deathless; it does not mean eternal life or immortality. The Commentary says: "Amata means Nibbāna. It is true that Nibbāna is called 'Amata' as there is no ageing (old age) and death because there is no birth."
3. **pamādo miccaṃ padam :** lit., unmindfulness is the way to Death. According to the Commentary one who is unmindful cannot be liberated from rebirth; when reborn, one must grow old and die; so unmindfulness is the cause of Death.
4. **appamattā na miyanti:** Those who are mindful do not die. It does not mean that they do not grow old or die. According to the Commentary, the mindful develop mindful signs (i.e., cultivate Insight Development Practice); they soon realize Magea-Phala (i.e., Nibbāna) and are no longer subject to rebirths. Therefore, whether they are, in fact, alive or dead, they are considered not to die.
5. **ye pamattā yathā maṭā:** as if dead. According to the Commentary, those who are not mindful are like the dead; because they never think of giving in charity, or keeping the moral precepts, etc., and in the case of bhikkhus, because they do not fulfil their duties to their teachers and preceptors, nor do they cultivate Tranquillity and Insight Development Practice.
6. **ariyānam gocare ratā:** lit., "finds delight in the domain of the ariyas." According to the Commentary the domain of the ariyas consists of the Thirty-seven Factors of Enlightenment (Bodhipakkhiya) and the nine Transcendentals, viz., the four Maggas, the four Phalas, and Nibbāna.
7. **jhāyino:** those cultivating Tranquillity and Insight Development Practice.
8. **phusanti dhīrā nibbānam:** the wise realize Nibbāna. Lit., *phusati* means, to touch, to reach. According to the Commentary, the realization takes place through contact or experience, which may be either through Insight (Maggā-Ñāna) or through Fruition (Phala). In this context, contact by way of Fruition is meant.
9. **yogakkhemam:** an attribute of Nibbāna. Lit., it means free or secure from the four bonds which bind people to the round of rebirths. The four bonds of yoga are: sense pleasures (kāma), existence (bhava), wrong belief (diṭṭhi), and ignorance of the Four Noble Truths (avijjā).

## II. (2) Kumbhaghosa kaseṭṭhi Vatthu

## Verse 24

24. Uṭṭhānavato satimato  
 sucikammasa nisammakārino  
 saññatassa dhammajivino  
 appamattassa yaso bhivaḍḍhati.

24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care and consideration, restrains his senses, earns his living according to the Law (Dhamma), and, is not unheedful, then, the fame and fortune of that mindful person steadily increase.

## II. (3) Cūḷapanthaka Vatthu

## Verse 25

25. Uṭṭhānena' ppamādena  
 samyamena damena ca  
 dīpaṃ kayirātha medhāvi<sup>1</sup>  
 yaṃ ogho<sup>2</sup> nābhikirati.

25. Through diligence, mindfulness, discipline (with regard to moral precepts) and control of his senses, let the man of wisdom make (of himself) an island which no flood can overwhelm.

## II. (4) Bālanakkhattasaṅghuṭṭha Vatthu

## Verses 26 and 27

26. Pamādamanuyuñjanti  
 bālā dummedhino janā<sup>3</sup>  
 appamādañca medhāvi  
 dhanam seṭṭhamva rakkhati.

1. dīpaṃ kayirātha medhāvi = island + make + the wise, meaning let the man of wisdom make an island. The 'island', in this context, stands for arahatship. Arahantship is here **likened** to an island because it enables one to escape from the stormy waters of Saṃsāra (round of rebirths).

2. ogho : flood or torrent. It is used metaphorically of evils or passions which overwhelm humanity.

3. bālā dummedhino janā : the foolish and the ignorant. The foolish mentioned in the story were the hooligans who were given up to wild revelry and disorder during the Bālanakkhatta festival. They were not mindful of others or of the consequence for themselves in this world and the next.

27. Mā pamādamanuyuñjetha  
mā kāmaratisanthavam  
appamatto hi jhāyanto  
pappoti vipulam sukham.

26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.

27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbāna).

## II. (5) Mahākassapatthera Vatthu

### Verse 28

28. Pamādam appamādena  
yadā nudati paṇḍito  
paññāpāsādamāruyha  
asoko sokiniṃ pajam  
pabbataṭṭhova bhūmatthe  
dhiro<sup>1</sup> bāle<sup>2</sup> avekkhati.

28. The wise one dispels negligence by means of mindfulness; he ascends the tower of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).

## II. (6) Dvesahāyakabhikkhu Vatthu

### Verse 29

29. Appamatto pamattesu  
suttesu bahujaḡaro  
abalassamiva siḡhasso  
hitvā yāi sumedhaso<sup>3</sup>.

29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.

1. dhiro: the wise one; in this context, the arahat.

2. bāle: the foolish; in this context, the worldlings.

3. sumedhaso: the wise one: the wise one advances steadily until he realizes Magga, Phala and Nibbāna, leaving the negligent ones behind in the round of rebirths (saṃsāra).

## II. (7) Magha Vatthu

## Verse 30

30. Appamādena<sup>1</sup> maghavā  
devānaṃ seṭṭhatam gato  
appamādam pasamsanti  
pamādo garahito sadā.

30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.

## II. (8) Aññatarabhikkhu Vatthu

## Verse 31

31. Appamādarato bhikkhu<sup>2</sup>  
pamāde bhayadassi<sup>3</sup> vā  
saṃyojanam aṇum thūlam  
ḍaḥam aggīva gacchati.

31. A bhikkhu who takes delight in mindfulness and sees danger in negligence advances like fire, burning up all fetters, great and small.

## II. (9) Nigamavās'tissatthera Vatthu

## Verse 32

32. Appamādarato bhikkhu  
pamāde bhayadassi vā  
abhabbo parihānāya<sup>4</sup>  
nibbānasseva santike.

32. A bhikkhu who takes delight in mindfulness and sees danger in negligence cannot fall away; he is, indeed, very close to Nibbāna.

End of Chapter Two: Mindfulness.

1. **appamādena**: through mindfulness; i. e., mindfulness in doing meritorious deeds. In the above story, Magha, the young man from Macala village, by cleaning and clearing land and making roads was reborn as Indra or Sakka, king of the devas. (The devas are celestial beings.)

2. **appamādarato bhikkhu**: a bhikkhu who takes delight in mindfulness, i. e., in the practice of Tranquillity and Insight Development.

3. **pamāde bhayadassi**: seeing danger in negligence, i. e., negligence which would lead to continued existence in the round of rebirths (saṃsāra).

4. **abhabbo parihānāya**: Unable to fall away; here it means, unable to fall away from the practice of Tranquillity and Insight Development and the benefits thereof i. e., Magga and Phala. (The Commentary)

## Chapter III

## The Mind (Cittavagga)

## III. (1) Meghiyatthera Vatthu

## Verses 33 and 34

33. Phandanam capalam cittam  
dūrakkham<sup>1</sup> dunnivārayam<sup>2</sup>  
ujum karoti<sup>3</sup> medhāvi  
usukārova tejanam.

34. Vārijoṇa thale khitto  
okamokata ubbhato  
pariphandatidam cittam  
māradheyyam pahātave.

33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.

34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver when it is taken out of the sensual world to escape from the realm of Māra (i. e., kilesa vaṭṭa, round of moral defilements).

## III. (2) Aññatarabhikkhu Vatthu

## Verse 35

35. Dunniggahassa lahuṇo  
yatthakāmanipātino<sup>4</sup>  
cittassa damatho sādhu  
cittam dantam sukhāvahanam<sup>5</sup>.

35. The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

- 
1. dūrakkham : difficult to keep the mind fixed on a single object when meditating.
  2. dunnivārayam : difficult to restrain the mind from drifting towards sensual pleasures.
  3. ujam karoti : straightens:  
(a) the fletcher straightens the arrow,  
(b) the wise man trains his sensuous, unruly mind by means of Tranquillity and Insight Development Practice (Samatha and Vipassanā). (The Commentary)
  4. yatthakāmanipātino : moving about wherever it pleases, landing on any sense object without any control.
  5. sukhāvahanam : brings happiness, fortune, satisfaction etc., and also, Maggas, Phalas and Nibbāna. (The Commentary)

### III. (3) Ukkaṇṭhitabbhikkhu Vatthu

#### Verse 36

36. Sududdasam sunipunam  
yatthakāmanipātinam  
cittam rakkeha mcdhāvi  
cittam guttam sukhāvaḥam.

36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

### III. (4) Saṅgharakkhitatthera Vatthu

#### Verse 37

37. Dūraṅgamam ekacaram<sup>1</sup>  
asariram guhāsayaṁ<sup>2</sup>  
ye'cittam saṁyamissanti  
mokkhanti mārabandhanā.

37. The mind wanders far and moves about alone; it is non-material; it lies in the cave (chamber of the heart). Those who control their mind will be free from the bonds of Māra.

### III. (5) Cittahatthatthera Vatthu

#### Verses 38 and 39

38. Anavaṭṭhitacittassa  
saddhammam avijānato  
pariplavapasādassa  
paññā na paripūratī.

---

1. ekacaram: walking alone, moves about alone. It means conceiving one thought at a time, i.e., one thought arises only when another ceases.

2. guhāsayaṁ: lit., lying or sleeping in a cave; mind lies and arises continually in the cave/chamber of the heart (hadayavatthu), the seat of consciousness.

39. Anavassutacittassa  
 ananvāhatacetaso  
 puññapāpapahinassa <sup>1</sup>  
 natthi jāgarato <sup>2</sup> bhayaṃ.

38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.

39. If a man's mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

### III. (6) Pañcasatabhikkhu Vatthu

#### Verse 40

40. Kumbhūpamaṃ kāyamimaṃ veditvā  
 nagarūpamaṃ cittamidaṃ t̥hapetvā  
 yodhetha māraṃ paññāvudhena  
 jitañca rakkhe anivesano siyā <sup>3</sup>.

40. Knowing that this body is (fragile) like an earthen jar, making one's mind secure like a fortified town, one should fight Māra with the weapon of knowledge. (After defeating Māra) one should still continue to guard one's mind, and feel no attachment to that which has been gained (i.e., jhāna ecstasy and serenity gained through meditation).

---

1. puññapāpapahinassa: one who has abandoned both good and evil: i.e., an arahat. An arahat does not commit any morally good or morally bad volitional action; all his actions are non-kamma-producing.

2. jāgarato: one who is awake or vigilant, i.e., an arahat. Whether awake or asleep, an arahat is regarded as vigilant as the moral qualities, viz., faith, diligence, mindfulness, concentration and wisdom, are ever present in him.

3. anivesano siyā: not to be attached; in this context not to be attached to jhāna ecstasy and serenity gained through meditation, but to proceed further with Insight meditation practices until the attainment of arahatship. (The Commentary)

## III. (7) Pūtigattatissatthera Vatthu

## Verse 41

41. Aciram vata' yam kāyo  
pathaviṃ adhisessati  
chuddho apeta viññāṇo  
niratthamva kalingaram.

41. Before long, alas this body, deprived of consciousness, will lie on the earth, discarded like a useless log.

## III. (8) Nandagopālaka Vatthu

## Verse 42

42. Diso<sup>1</sup> disam yam tam kayirā  
verī vā pana verinam  
micchāpaṇihitam cittam  
pāpiyo nam tato kare.

42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.<sup>2</sup>

## III. (9) Soreyya Vatthu

## Verse 43

43. Na tam mātā pitā kayirā  
aññe vāpi ca nātakā  
sammāpaṇihitam cittam  
seyyaso<sup>3</sup> nam tato kare.

43. Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.

End of Chapter Three : The Mind

1. diso : lit., an enemy; a thief in this context. (The Commentary)

2. According to the Commentary, the mind, wrongly set on the ten-fold evil path, will cause ruin and destruction not only in this life, but also, even in a hundred thousand future existences in Apāya.

3. seyyaso : still better; here it means much better service; because it (the rightly-directed mind) can lead one to the well-being of a man and of a deva and even to the realization of Nibbāna.



## Chapter IV

## Flowers (Pupphavagga)

## IV. (1) Pañcasatabhikkhu Vatthu

## Verses 44 and 45

44. Ko imaṃ pathaviṃ vicessati  
yamalokañca imaṃ sadevakam  
ko dhammapadam sudesitam<sup>1</sup>  
kusalo pupphamiva pacesati.

45. Sekho<sup>2</sup> pathaviṃ vicessati  
yamalokañca imaṃ sadevakam  
sekho dhammapadam sudesitam  
kusalo pupphamiva pacesati.

44. Who shall examine this earth (i. e., this body), the world of Yama (i. e., the four apāyas) and the world of man together with the world of devas? Who shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers?

45. The Ariya Sekha shall examine this earth (i.e., the body), the world of Yama (i. e., the four apāyas) and the world of man together with the world of devas. The Ariya Sekha shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers.

---

1. dhammapadam sudesitam : the well-taught Path of Virtue; here it means the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma).

2. sekho/sekhapuggala: one who is practising the Dhamma, and has entered the Path, but has not yet become an arahat. The term is applied to the first seven ariyapuggalas, the eighth or arahat being asekhā.

## IV. (2) Marīcikammaṭṭhānika bhikkhu Vatthu

## Verse 46

46. Phenūpamaṃ<sup>1</sup> kāyamimaṃ viditvā  
marīcidhammaṃ<sup>2</sup> abhisambudhāno  
chetvāna mārassa papupphakāni<sup>3</sup>  
adassanaṃ maccurājassa gacche<sup>4</sup>.

46. One who knows that this body is impermanent like froth, and comprehends that it is insubstantial as a mirage, will cut the flowers of Māra (i. e., the three kinds of vaṭṭa or rounds), and pass out of sight of the King of Death.

## IV. (3) Viṭaṭūbha Vatthu

## Verse 47

47. Pupphāni heva pacinantaṃ  
byāsattamanasaṃ naraṃ  
suttaṃ gāmaṃ mahoghova  
maccu ādāya gacchati.

47. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures is carried away by Death, just as a great flood sweeps away a sleeping village.

---

1. *phenūpamaṃ*: like froth; it means that this body is perishable and impermanent like froth.

2. *marīcidhammaṃ*: lit., mirage + nature; nature of a mirage i. e., insubstantial like a mirage.

3. *mārassa papupphakāni*: flowers or flower-tipped arrows of Māra. These flowers or arrows of Māra represent the *tivaṭṭaṃ* or the three kinds of *vaṭṭaṃ* (rounds), viz., *kilesavaṭṭaṃ* (the round of moral defilements), *kammaṃvaṭṭaṃ* (the round of volitional action) and *vipākaṃvaṭṭaṃ* (the round of resultant effects). According to the Commentary, this chain or round is broken when cut by the sword of *ariya magga ñāṇa*.

4. *adassanaṃ maccurājassa gacche*: In this context, out of sight of the King of Death means the realization of Nibbāna.

## IV. (4) Patipūjikakumāri Vatthu

## Verse 48

48 Pupphāni heva pacinantam  
byāsattamanasam naram  
atittaññeva kāmesu  
antako kurute vasam.

48. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures and is insatiate in them is overpowered by Death.

## IV. (5) Macchariyakosiyaseṭṭhi Vatthu

## Verse 49

49. Yathāpi bhamaro puppham  
vaṇṇagandhamahēṭṭhayam  
paleti rasamādāya  
evam gāme muni care.

49. As the bee collects nectar and flies away without damaging the flower or its colour or its scent, so also, let the bhikkhu dwell and act in the village (without affecting the faith and generosity or the wealth of the villagers).

## IV. (6) Pāveyya ājīvaka Vatthu

## Verse 50

50. Na paresam vilomāni  
na paresam katākatam  
attanova avekkheyya  
katāni akatāni ca.

50. One should not consider the faults of others, nor their doing or not doing good or bad deeds. One should only consider whether one has done or not done good or bad deeds.

## IV. (7) Chattapāṇi upāsaka Vatthu

## Verses 51 and 52

51. Yathāpi ruciram puppham  
vaṇṇavantam agandhakam  
evam subhāsita vācā  
aphalā hoti akubbato.

52. Yathāpi rūciraṃ puppham  
vaṇṇavantaṃ saṅgandhakam  
evaṃ subhāsitaṃ vācā  
saphalā hoti kubbato.

51. Just as a beautiful flower, lacking in scent, cannot give the wearer the benefit of its scent, so also, the well-preached words of the Buddha cannot benefit one who does not practise the Dhamma.

52. Just as a flower, beautiful as well as fragrant, will give the wearer the benefit of its scent, so also, the well-preached words of the Buddha will benefit one who practises the Dhamma.

#### IV. (8) Visākhā Vatthu

##### Verse 53

53. Yathāpi puppharāsimhā  
kayirā mālāguṇe bahū  
evaṃ jātena maccena  
kattabbam kusalam bahum<sup>1</sup>.

53. As from a collection of flowers many a garland can be made by an expert florist, so also, much good can be done (with wealth, out of faith and generosity,) by one subject to birth and death.

#### IV. (9) Ānandattherapañhā Vatthu

##### Verses 54 and 55

54. Na pupphagandho paṭivātameti  
na candanam tagara mallikā vā  
satañca gandho paṭivātameti  
sabbā disā sappuriso<sup>2</sup> pavāyati.

55. Cadanam tagaram vāpi  
uppalam atha vassikī  
etesam gandhajātānam  
silagandho anuttaro.

54. The scent of flowers cannot go against the wind; nor the scent of sandalwood, nor of rhododendron

1. kattabbam kusalam bahum: much good may be done. According to the Commentary, it means many deeds of merit should be done with wealth, out of faith and generosity.

2. sappuriso/sappurisa: good and pious people; virtuous persons. The virtuous are the Noble Ones (the ariyas) and the virtuous worldlings (kalyāṇa puthujjana).

(tagara), nor of jasmin (mallikā<sup>1</sup>); only the reputation of good people can go against the wind. The reputation of the virtuous ones (sappurisa) is wafted abroad in all directions.

55 There are the scents of sandalwood, rhododendron, lotus and jasmin (vassikā<sup>2</sup>); but the scent of virtue surpasses all scents.

#### IV. (10) Mahākassapattthera Vatthu

##### Verse 56

56. Appamatto ayaṃ gandho  
yāyaṃ tagaracandani  
yo ca silavataṃ gandho  
vāti deveṣu uttamo.

56. The scents of rhododendron and of sandalwood are very faint; but the scent (reputation) of the virtuous is the strongest; it spreads even to the abodes of the devas.

#### IV. (11) Godhikatthera parinibbāna Vatthu

##### Verse 57

Tesaṃ sampannasīlānaṃ  
appamāda vihāriṇaṃ  
sammadañña vimuttānaṃ  
Māro maggaṃ na vindati.

57. Māra cannot find the path taken by those who are endowed with virtue, who live mindfully, and have been freed from moral defilements by Right Knowledge.<sup>3</sup>

#### IV. (12) Garahadinna Vatthu

##### Verses 58 and 59

58. Yathā saṅkāradhāna smim  
ujjhita smim mahāpathe  
padumaṃ taṭṭha jāyetha  
sugandhaṃ manoḥamaṃ.

1. mallikā: Arabian jasmin.

2. vassikā: Spanish jasmin.

3. Arahats having eradicated moral defilements are no longer subject to rebirths; so Māra, for all his power, cannot find out where such arahats go after death. (The Commentary)

59. Evaṃ saṅkārabhūtesu<sup>1</sup>  
 andhabhūte puthujjane<sup>2</sup>  
 atirocati paññāya  
 sammāsambuddhasāvako.

58, 59. As a sweet smelling and beautiful lotus flower may grow upon a heap of rubbish thrown on the highway, so also, out of the rubbish heap of beings may appear a disciple of the Buddha, who with his wisdom shines forth far above the blind (ignorant) worldlings.

End of Chapter Four : Flowers.

---



---

1. saṅkārabhūtesu: rubbish heap of beings.

2. andhabhūte puthujjane: blind worldlings. The worldlings are like the blind because they are lacking in knowledge.

Chapter V,  
The Fool (Bālavagga)<sup>1</sup>

V. (1) Aññatarapurisa Vatthu

Verse 60

60. Dighā jāgarato ratti  
digham santassa yojanam<sup>2</sup>  
digho bālāna saṃsāro  
saddhammam avijānatam.

60. Long is the night to one who is wakeful; long is (the journey of) one yojana to the traveller who is tired; long is saṃsāra (round of rebirths) to the fool who is ignorant of the true Dhamma (the Teaching of the Buddha).

V. (2) Mahākassapa saddhivihārika Vatthu

Verse 61

61. Carañce nādhigaçcheyya  
seyyam sadisamattano  
ekacariyam dāham kayirā  
natthi bāle sahāyatā.

61. If a person seeking a companion cannot find one who is better than or equal to him, let him resolutely go on alone; there can be no companionship with a fool.

V. (3) Ānandaseṭṭhi Vatthu

Verse 62

62. Puttā<sup>3</sup> ma'ttthi dhanam ma' tthi  
iti bālo vihaññati  
attā hi attano natthi  
kuto puttā kuto dhanam.

62. "I have sons, I have wealth"; with this (feeling of attachment) the fool is afflicted. Indeed, he himself is not his own, how can sons and wealth be his?

1. Bālavagga: Chapter on the Fool.

Bāla is the opposite of paṇḍita; it means those who are ignorant, stupid and mentally dull. They cannot think or act right.

2. yojanam/yojana: a measure of length, about twelve miles.

3. puttā; sons, also means both son and daughter.

**V. (4) Gaṇṭhibhedakacora Vatthu**

**Verse 63**

63. Yo bālo maññati bālyam  
paṇḍitovāpi tena so  
bālo ca paṇḍitamānī  
sa ve bāloti vuccati.

63. The fool who knows that he is a fool can for that reason be a wise man; but the fool who thinks that he is wise is, indeed, called a fool.

**V. (5) Udāyitthera Vatthu**

**Verse 64**

64. Yāvajīvampi ce bālo  
paṇḍitam payirupāsati  
na so dhammam vijānāti  
dabbī sūparasam yathā.

64. A fool, even though he is associated with a wise man all his life, does not understand the Dhamma, just as a ladle does not know the taste of soup.

**V. (6) Timsapāveyyakabhikkhu Vatthu**

**Verse 65**

65. Muhuttamapi ce viññū  
paṇḍitam payirupāsati  
khippam dhammam vijānāti  
jivhā sūparasam yathā.

65. An intelligent man, even though he is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.

**V. (7) Suppabuddhakuṭṭhi Vatthu**

**Verse 66**

66. Caranti bālā dummedhā  
amitteneva attanā  
karontā pāpakam kammam  
yam hoti kaṭukapphalam.

66. With themselves as their own enemies, fools lacking in intelligence move about doing evil deeds, which bear bitter fruits.



## V. (8) Kassaka Vatthu

## Verse 67

67. Na taṃ kammaṃ kataṃ sādhu  
yaṃ katvā anutappati  
yassa assumukho rodan  
vipākaṃ paṭisevati.

67. That deed is not well done if one has to repent for having done it, and if, with a tearful face, one has to weep as a result of that deed.

## V. (9) Sumanamālākāra Vatthu

## Verse 68

68. Tañca kammaṃ kataṃ sādhu  
yaṃ katvā nānutappati  
yassa patito sumano  
vipākaṃ paṭisevati.

68. That deed is well done if one has not to repent for having done it, and if one is delighted and happy with the result of that deed.

## V. (10) Uppalavaṇṇattheri Vatthu

## Verse 69

69. Madhumvā maññati bālo  
yāva pāpaṃ na paccati  
yadā ca paccati pāpaṃ  
atha dukkhaṃ nigacchati.

69. As long as the evil deed does not bear fruit, the fool thinks it is sweet like honey; but when his evil deed does bear fruit, the fool suffers for it.

## V. (11) Jambukatthera Vatthu

## Verse 70

70. Māse māse kusaggena  
bālo bhuñjeyya bhojanam  
na so saṅkhātadhammānam  
kalam agghati soḷasim.

70. Even though, month after month, the fool (living in austerity) takes his food sparingly with the tip of a grass-blade, he is not worth even one-sixteenth part of those who have comprehended the Truth (i.e., ariyas)

## V. (12) Ahipeta Vatthu

## Verse 71

71. Na hi pāpaṃ kataṃ kammaṃ  
sajju khīraṃva muccati  
ḍahantaṃ bālaṃanveti  
bhasmacchannova pāvako.

71. An evil deed does not immediately bear fruit, just as the newly-drawn milk does not curdle at once; but it follows the fool, burning him like live coal covered with ashes.

## V. (13) Saṭṭhikūṭapeta Vatthu

## Verse 72

72. Yāvadeva anattāya  
ñattaṃ bālassa jāyati  
hanti bālassa sukkaṃsaṃ<sup>1</sup>  
muddhamassa<sup>2</sup> vipātayaṃ.

72. The skill of a fool can only harm him; ~~it~~ destroys his merit and his wisdom (lit., it severs his head).

## V. (14) Cittagahapati Vatthu

## Verses 73 and 74

73. Asantaṃ bhāvanamiccheyya  
purekkhāraṇca bhikkhusu  
āvāsesu ca issariyaṃ  
pūjaṃ parakulesu<sup>3</sup> ca.

74. Mameva kata maññaṇtu  
gihi<sup>4</sup> pabbajitā ubho  
mamevātivasā assu  
kiccākiccesu kismici  
iti bālassa saṅkappo  
icchā māno ca vaḍḍhati.

73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority

1. sukkaṃsa: sukka + aṃsa: sukka means white, bright, pure or good; aṃsa means portion. According to the Commentary, sukkaṃsa means merit.

2. muddha: head, top, summit. According to the Commentary, it means knowledge.

3. parakulesu: those outside the family; (para = outside or others).

4. gihi: short form for gahapati, householder.

in the monasteries, and veneration from those unrelated to him.

74. "Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small." Such being the thoughts of the fool, his greed and his pride grow.

#### V. (15) Vanavāsītissasāmaṇera Vatthu

##### Verse 75

75. Aññā hi lābhūpanisā  
 aññā nibbānagāmini  
 evametaṃ abhiññāya  
 bhikkhu Buddhassa sāvako  
 sakkāraṃ nābhinandeyya  
 vivekamanubrūhaye<sup>1</sup>.

75. Indeed, the path that leads to worldly gain is one, and the Path that leads to Nibbāna is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of Nibbāna.

End of Chapter Five: The Fool.

---

1. vivekamanubrūhaye = (vivekaṃ + anubrūhaye).

viveka: solitary seclusion. According to the Commentary, the three kinds of vivekas are kāyaviveka (seclusion of the body or solitude); cittaviveka (detachment of the mind from human passions) and upadhiviveka (Nibbāna).

Chapter VI  
The Wise (Paṇḍitavagga)

VI. (1) Rādhatthera Vatthu

Verse 76

76. Nidhīnamva pavattāraṃ  
yam passe vajjadassinam  
niggayhavādim medhāvim  
tādisam paṇḍitam bhaje  
tādisam bhajamānassa  
seyyo hoti na pāpiyo.

76. One should follow a man of wisdom who rebukes one for one's faults, as one would follow a guide to some buried treasure. To one who follows such a wise man, it will be an advantage and not a disadvantage.

VI. (2) Assajipunabbasuka Vatthu

Verse 77

77. Ovadeyyā'nusāseyya<sup>1</sup>  
asabbhā ca nivāraye  
satam hi so piyo hoti  
asatam hoti appiyo.

77. The man of wisdom should admonish others; he should give advice and should prevent others from doing wrong; such a man is held dear by the good; he is disliked only by the bad.

VI. (3) Channatthera Vatthu

Verse 78

78. Na bhaje pāpake mitte  
na bhaje purisādhame  
bhajetha mitte kalyāṇe  
bhajetha purisuttame.

78. One should not associate with bad friends, nor with the vile. One should associate with good friends, and with those who are noble.

---

1. anusāseyya: to give advice in advance; also to give advice repeatedly.

## VI. (4) Mahākappinātthera Vatthu

## Verse 79

79. Dhammapīti sukhaṃ seti  
vippasannena cetasā  
ariyappavedite dhamme  
sadā ramati paṇḍito.

79. He who drinks in the Dhamma lives happily with a serene mind; the wise man always takes delight in the Dhamma (Bodhipakkhiya Dhamma) expounded by the Noble Ones (ariyas).

## VI. (5) Paṇḍitasāmaṇera Vatthu

## Verse 80

80. Udaḥkaṃ hi nayanti nettikā  
usukārā namayanti<sup>1</sup> tejanaṃ  
dāruṃ namayanti tacchakā  
attānaṃ damayanti paṇḍitā.

80. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

## VI. (6) Lakunḍakabhaddiyatthera Vatthu

## Verse 81

81. Se'lo yathā ekaghano  
vātena na samirati  
evaṃ nindāpasamsāsu  
na samiñjanti paṇḍitā.

81. As a mountain of rock is unshaken by wind, so also, the wise are unperturbed by blame or by praise.

## VI. (7) Kāṇamātā Vatthu

## Verse 82

82. Yathāpi rahado gambhīro  
vippasanno anāvilo  
evaṃ dhammāni sutvāna  
vippasidanti paṇḍitā.

82. Like a lake which is deep, clear and calm, the wise after listening to the Teaching (Dhamma) become serene.

---

1. namayanti: to bend, to incline a person's heart or will. In the case of fletchers, to make the arrows straight; in the case of carpenters, to make the timber into things that people want, by cutting, sawing and planing.

## VI. (8) Pañcasatabhikkhu Vatthu

## Verse 83

83. Sabbattha ve sappurisā cajanti  
na kāmakāmā lapayanti santo  
sukhena phutṭhā atha vā dukhena  
na uccāvacam paṇḍitā dassayanti.

83. Indeed, the virtuous give up all (i.e., attachment to the five khandhas, etc.); the virtuous (lit., the tranquil) do not talk with sensual desire; when faced with joy or sorrow, the wise do not show elation or depression.

## VI. (9) Dhammikātthera Vatthu

## Verse 84

84. Na attahetu na parassa hetu  
na puttamicche na dhanam na raṭṭham  
na iccheyya adhammena samiddhimattano  
sa silavā pañṇavā dhammiko siyā.

84. For his own sake or for the sake of others he does no evil; nor does he wish for sons and daughters or for wealth or for a kingdom by doing evil; nor does he wish for success by unfair means: such a one is indeed virtuous, wise and just.

## VI. (10) Dhammassavana Vatthu

## Verses 85 and 86

85. Appakā te manussesu  
ye janā pāragāmino  
athāyam itarā pajā  
tīramevānudhāvati<sup>1</sup>.

86. Ye ca kho sammadakkhāte  
dhamme dhammānuvattino  
te janā pāramessanti<sup>2</sup>  
maccudheyam<sup>3</sup> suduttaram.

1. tīramevānudhāvati : tīram + eva + anudhāvati: shore + only this + run up and down: according to the Commentary 'only this shore' in this context means sakkāyadiṭṭhi (ego belief).

2. pāramessanti: pāram + essanti: the other shore + will reach. The other or opposite shore is metaphorically used for Nibbāna.

3. maccudheyam : the realm of Death (or saṃsāra, round of rebirths.)

85. Few among men reach the other shore (Nibbāna); all the others only run up and down on this shore.

86. But those who practise according to the well-expounded Dhamma will reach the other shore (Nibbāna), having passed the realm of Death (i. e., saṃsāra), very difficult as it is to cross.

## VI. (11) Pañcasata Āgantukabhikkhu Vatthu

### Verses 87, 88 and 89

87. Kaṇham dhammam vippahāya  
sukkam bhāvētha paṇḍito  
okā anokamāgamma<sup>1</sup>  
viveke<sup>2</sup> yattha dūramam.

88. Tatrābhiratimiccheyya  
hitvā kāme akiñcano<sup>3</sup>  
pariyodapeyya attānam  
cittakleshi<sup>4</sup> paṇḍito.

89. Yesam sambodhiyaṅgesu<sup>5</sup>  
sammā cittam subhāvitam  
ādānapaṭinissagge  
anupādāya ye ratā  
khīṇāsavā<sup>6</sup> jutimanto<sup>7</sup>  
te loke parinibbutā.<sup>8</sup>

87, 88. The man of wisdom, leaving the home of craving and having Nibbāna as his goal, should give up dark, evil ways and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbāna, which an ordinary man finds so difficult to enjoy. He should also give up sensual pleasures, and clinging to nothing, should cleanse himself of all impurities of the mind.

89. Those, with mind well-developed in the Seven Factors of Enlightenment (bojjhaṅgā), and who have rid themselves of all craving, rejoice in their abandonment of attachment. Such men, with all moral intoxicants eradicated, and powerful with the light of Arahatta Maggañāṇa have realized Nibbāna in this world (i. e., with khandha aggregates remaining).

---

1. okā anokamāgamma : lit., having gone from home to the homeless. In this context interpreted as leaving the seat of craving and having Nibbāna as a goal.

- 
2. **viveke: viveka:** solitude, detachment, Nibbāna.
  3. **akiñcano:** lit., having nothing; clinging to nothing. (The term kiñcana may include any of the kilesas or defilements such as passion, ill will, ignorance, etc; it also means clinging or attachment to the world.)
  4. **cittaklesehi: citta kilesa:** impurities of the mind.
  5. **sambodhiyaṅgesu: sambojjhaṅga:** the Factors of Enlightenment or requisites for attaining Māgga Insight.
  6. **khiṇāsava:** one in whom human passions are extinguished; an arahat.
  7. **jutimanta:** one endowed with the power of Arahatta Maggañāṇa.
  8. **te loke parinibbutā:** the realization of Nibbāna in the realm of the five aggregates (khandhas), or in other words, in this world. But according to the Commentary, in this context, both Sa-upādisesa and Anupādisesa Nibbāna are meant. Sa-upādisesa or Kilesā Nibbāna is Nibbāna with groups of existence or khandhas remaining; it is realized by an arahat on the attainment of arahatship. Anupādisesa or Khandha Nibbāna is Nibbāna without groups of existence or khandhas remaining. It takes place on the death of an arahat.

End of Chapter Six: The Wise.

---



## Chapter VII

## The Arahāt (Arahantavagga)

## VII. (1) Jivakapañha Vatthu

## Verse 90

90. Gataddhino <sup>1</sup> visokassa  
vip̐amuttassa sabbadhi  
sabbaganthappahinassa<sup>2</sup>  
pariḷāho na vijjati.

90. For him (an arahāt) whose journey is ended, who is free from sorrow and from all (e.g., khandha aggregates), who has destroyed all fetters, there is no more distress.

## VII. (2) Mahākassapaṭṭhara Vatthu

## Verse 91

91. Uyyuñjanti satimanto  
na nikete ramanti te  
haṁsāva pallalaṁ hitvā  
okamokaṁ jahanti'te.

91. The mindful strive diligently (in the Tranquillity and Insight Development Practice); they take no delight in the home (i.e., in the life of sensual pleasures); like swans (haṁsa) that forsake the muddy pool, they abandon all homelife (i.e., all craving).

---

1. gataddhino: the journey is ended. Here 'the journey' means round of rebirths (saṁsāra).

2. sabbaganthappahinassa: one who has destroyed all fetters. Here 'fetters' means greed, ill will, and wrong view.

## VII. (3) Belaṭṭhasisatthera Vatthu

## Verse 92

92. Yesam sannicayo<sup>1</sup> natthi  
 ye pariññātabhojanā<sup>2</sup>  
 suññato<sup>3</sup> animitto<sup>4</sup> ca  
 vimokkho<sup>5</sup> yesam gocaro  
 ākāseva sakuntānam  
 gati tesam durannayā<sup>6</sup>.

92. Arahats do not hoard (anything); when taking food they reflect well over it (i.e., in accordance with the three pariññās). They have as their object liberation from existence, i.e., Nibbāna which is Void and Signless. Their destination, like the course of birds in the air, cannot be traced.

## VII. (4) Anuruddhatthera Vatthu

## Verse 93

93. Yassāsavā parikkhiṇā  
 āhāre ca anissito  
 suññato animitto ca  
 vimokkho yassa gocaro  
 ākāseva sakuntānam  
 padam tassa durannayam.

93. The arahat is free from moral intoxicants (āsavas); he is not attached to food. He has as his object liberation from existence, i.e., Nibbāna which is Void and Signless. His path, like that of birds in the air, cannot be traced.

1. sannicayo: hoarding. According to the Commentary, it means accumulating either kamma and its effects or any of the four requisites.

2. pariññātabhojanā: to take food according to the three pariññās. According to the Commentary, there are three pariññās that the bhikkhu should have concerning food, viz., (a) ñātapariññā, knowing the exact nature of the food being taken, (b) tīraṇapariññā, being convinced of the vileness of material food, and (c) pahānapariññā, rejection of all pleasure in eating.

3. suññata: the Void. According to the Commentary, it means void of craving. It is an epithet of Nibbāna.

4. animittam: the Signless. According to the Commentary, it means no sign of craving, ill will and ignorance. It is also an epithet of Nibbāna.

5. vimokkho: liberation from existence; Nibbāna.

6. gatitesam durannayā: their destination cannot be traced because arahats have eradicated craving and are no more subject to rebirths.

## VII. (5) Mahākaccāyanatthera Vatthu

## Verse 94

94. Yassindriyāṇi samathaṅgatāni  
 assā yathā sārathinā sudantā  
 pahīnamāṇassa anāsavassa  
 devāpi tassa pihayanti tādino<sup>1</sup>.

94. The arahat whose sense-faculties are calm like horses well-tamed by the charioteer, who is free from pride and moral intoxicants — such an arahat is held dear even by the devas.

## VII. (6) Sāriputtatthera Vatthu

## Verse 95

95. Pathavisamo no virujjhati  
 indakhilupamo tādī subbato  
 rahadova apetakaddamo<sup>2</sup>  
 saṃsārā na bhavanti tādino.

95. Like the earth, the arahat is patient and is not provoked to respond in anger; like the door-post he is firm; he is unperturbed by the ups and downs of life; he is serene and pure like a lake free from mud. For such an arahat there will be no more rebirth.

## VII. (7) Kosambivāsīssattherasāmaṇera Vatthu

## Verse 96

96. Santaṃ tassa manam hoti  
 santā vācā ca kamma ca  
 sammadaññā vimuttassa  
 upasantassa tādino.

96. An arahat is calm in his mind, calm in his speech, and also in his deed; truly knowing the Dhamma, such an arahat is free from moral defilements and is unperturbed by the ups and downs of life.

1. tādino: one who is calm and tranquil or unperturbed by the ups and downs of life (Lokadhamma).

2. apetakaddamo: free from mud. The lake water being free from mud is unpolluted; the arahat being free from defilements is also serene and pure.

## VII. (8) Sāriputtatthera Vatthu

Verse 97

97. Assaddho akataññū ca  
 sandhicchedo ca yo naro  
 hatāvakāso vantāso<sup>1</sup>  
 sa ve uttamaporiso.

97. He who is not credulous, who has realized the Unconditioned (Nibbāna), who has cut off the links of the round of rebirths, who has destroyed all consequences of good and bad deeds, who has discarded all craving, is indeed the noblest of all men (i.e., an arahāt).

## VII. (9) Khadiravaniyarevatatthera Vatthu

Verse 98

98. Gāme vā yadi vāraññe  
 ninne vā yadi vā thale  
 yattha arahanto viharanti  
 taṃ bhūmirāmaṇeyyakam.

98. In a village or in a forest, in a valley or on a hill, wherever the arahats dwell, that place is delightful.

## VII. (10) Aññatara itthi Vatthu

Verse 99

99. Ramaṇiyāni araññāni  
 yattha na ramatī jano  
 vītarāgā ramissantī  
 na te kāmagavesino.

99. Forests are delightful, but the worldlings find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures.

End of Chapter Seven: The Arahāt.

---

1. vantāso: one who has discarded all craving (lit., one who has vomited all craving).

## Chapter VIII

## The Thousands (Sahassavagga)

## VIII. (1) Tambadāthika Coraghātaka Vatthu

## Verse 100

100. Sahassanāpi ce vācā  
 anatthapadasamhitā  
 ekam atthapadam seyyo  
 yam sutvā upasammati.

100. Better than a thousand words that are senseless and unconnected with the realization of Nibbāna, is a single word of sense, if on hearing it one is calmed.

## VIII. (2) Bāhiyadārucīriya Vatthu

## Verse 101

101. Sahassamāpi ce gāthā  
 anatthapadasamhitā  
 ekam gāthāpadam seyyo  
 yam sutvā upasammati.

101. Better than a thousand verses that are senseless and unconnected with the realization of Nibbāna, is a single verse, if on hearing it one is calmed.

## VIII. (3) Kuṇḍalakesitheri Vatthu

## Verses 102 and 103

102. Yo ca gāthā satam bhāse  
 anatthapadasamhitā  
 ekam Dhammapadam seyyo  
 yam sutvā upasammati.

103. Yo sahaṣsam sahaṣsena  
 saṅgāme mānuse jine  
 ekañca jeyyamattānam  
 sa ve saṅgāmajuttamo.

102. Better than the recitation of a hundred verses that are senseless and unconnected with the realization of Nibbāna, is the recitation of a single word of the Teaching (Dhamma), if on hearing it one is calmed.

103. A man may conquer a million men in battle but one who conquers himself is, indeed, the greatest of conquerors.

## VIII. (4) Anatthapucchakabrāhmaṇa Vatthu

## Verses 104 and 105

104. Attā have jitaṃ seyyo  
yā cāyaṃ itarā pajā  
attadantassa posassa  
niccaṃ saññatacārino.

105. Neva devo na gandhabbo  
na Māro saha Brahmunā  
jitaṃ apajitaṃ kayirā  
tathārūpassa jantuno.

104, 105. It is better indeed, to conquer oneself than to conquer others. Neither a deva, nor a gandhabba, nor Māra together with Brahmā can turn into defeat the victory of the man who controls himself.

## VIII. (5) Sāriputtattherassa Mātula Brāhmaṇa Vatthu

## Verse 106

106. Māse māse sahasseṇa<sup>1</sup>  
yo vajetha satam samam  
ekaṇca bhāvitattānam  
muhuttamapi pūjaye  
sā yeva pūjanā seyyo  
yañce vassasatam hutam.

106. Month after month for a hundred years, one may make offerings (to ordinary people) to the value of a thousand kahāpaṇas; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making offerings (to ordinary people).

## VIII. (6) Sāriputtattherassa bhāgiṇeyya Vatthu

## Verse 107

107. Yo ca vassasatam jantu  
aggim paricare vane  
ekaṇca bhāvitattānam  
muhuttamapi pūjaye  
sā yeva pūjanā seyyo  
yañce vassasatam hutam.

---

1. sahasa: one thousand; in this context, one thousand kahāpaṇas. A kahāpaṇa coin can be in copper, silver or gold,

107. For a hundred years, a man may tend the sacred fire in the forest; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making sacrifices (in fire-worship).

VIII. (7) Sāriputtattherassa sahāyaka brāhmaṇa Vatthu

Verse 108

108. Yamkiñci yiṭṭhaṃ va hutam va loke  
saṃvaccharaṃ yajetha puñṇapekkho  
sabbampi taṃ na catubhāgameti  
abhivādanā ujjugatesu seyyo.

108. In this world, one may make sacrificial offerings, great and small, all the year round, in order to gain merit; all these offerings are not worth a quarter of the merit gained by worshipping the Noble Ones (ariyas) who walk the right path.

VIII (8) Āyuvaddhanakumāra Vatthu

Verse 109

109. Abhivādanasīlissa  
niccaṃ vuddhāpacāyino  
cattāro dhammā vaddhanti  
āyu vaṇṇo sukhaṃ balaṃ.

109. For one who always respects and honours those who are older and more virtuous, four benefits, viz., longevity, beauty, happiness and strength, will increase.

VIII. (9) Saṃkiccasāmaṇera Vatthu

Verse 110

110. Yo ca vassasataṃ jīve  
dussilo asaṃhito  
ekāhaṃ jīvitam seyyo  
silavantassa jhāyino.

110. Better than a hundred years in the life of an immoral person who has no control over his senses, is a day in the life of a virtuous person who cultivates Tranquillity and Insight Development Practice.

## VIII. (10) Khāṇu Koṇḍaññaṭṭhera Vatthu

## Verse 111

111. Yo ca vassasatam jīve  
 duppañño asamāhito  
 ekāham jīvitam seyyo  
 paññavantassa jhāyino.

111. Better than a hundred years in the life of an ignorant person, who has no control over his senses, is a day in the life of a wise man who cultivates Tranquillity and Insight Development Practice.

## VIII. (11) Sappadāsatthera Vatthu

## Verse 112

112. Yo ca vassasatam jīve  
 kusito<sup>1</sup> hinavīriyo  
 ekāham jīvitam seyyo  
 viriyamārabhato dāham.

112. Better than a hundred years in the life of a person who is idle and inactive, is a day in the life of one who makes a zealous and strenuous effort (in Tranquillity and Insight Development Practice).

## VIII. (12) Paṭācārātherī Vatthu

## Verse 113

113. Yo ca vassasatam jīve  
 apassam udayabbayaṃ<sup>2</sup>  
 ekāham jīvitam seyyo  
 passato udayabbayaṃ.

113. Better than a hundred years in the life of a person who does not perceive the arising and the dissolving of the five aggregates (khandhas), is a day in the life of one who perceives the arising and the dissolving of the five aggregates.

---

1. kusito: an idle person; according to the Commentary, an idle person is one who passes his time only in evil thoughts.

2. udayabbayaṃ: the arising and the dissolving of the five aggregates (khandhas). Udayabbayañāṇa is the knowledge acquired through Insight Development Practice, indicating the impermanent characteristics of the five aggregates.



## VIII. (13) Kisāgotamī Vatthu

## Verse 114

114. Yo ca vassasatam jīve  
 apassam amataṃ paḍaṃ  
 ekāhaṃ jīvitam seyyo  
 passato amataṃ paḍaṃ.

114. Better than a hundred years in the life of a person who does not perceive the Deathless (Nibbāna), is a day in the life of one who perceives the Deathless (Nibbāna).

## VIII. (14) Bahuputtikattherī Vatthu

## Verse 115

115. Yo ca vassasatam jīve  
 apassam dhammamuttamaṃ<sup>1</sup>  
 ekāhaṃ jīvitam seyyo  
 passato dhammamuttamaṃ.

115. Better than a hundred years in the life of a person who does not comprehend the Noble Dhamma (Dhammamuttamaṃ), is a day in the life of one who comprehends the Noble Dhamma.

End of Chapter Eight : The Thousands.

---

1. dhammamuttamaṃ: the Noble Dhamma or the Highest Dhamma (the Nine Transcendentals).

The Nine Transcendentals are: four Maggas, four Phalas and Nibbāna.

Chapter IX  
Evil (Pāpavagga)

IX. (1) Cūlekasāṭaka Vatthu

Verse 116

116. Abhittharetha kalyāṇe  
pāpā cittaṃ nivāraye  
dandhaṃ hi karoto puññaṃ  
pāpasmiṃ ramatī mano.

116. One should make haste in doing good deeds; one should restrain one's mind from evil; for the mind of one who is slow in doing good tends to take delight in doing evil.

IX. (2) Seyyasakatthera Vatthu

Verse 117

117. Pāpañce puriso kayirā  
na naṃ kayirā punappunam  
na tamhi chandaṃ kayirātha  
dukkho pāpassa uccayo.

117. If a man does evil, he should not do it again and again; he should not take delight in it; the accumulation of evil leads to dukkha.

IX. (3) Lājadevadhītā Vatthu

Verse 118

118. Puññañce puriso kayirā  
kayirā naṃ punappunam  
tamhi chandaṃ kayirātha  
sukho puññaṃssa uccayo.

118. If a man does what is good, he should do it again and again; he should take delight in it; the accumulation of merit leads to happiness.

IX. (4) Anāthapiṇḍikaseṭṭhi Vatthu

Verses 119 and 120

119. Pāpopi passati bhadraṃ  
yāva pāpaṃ na paccati  
yadā ca paccati pāpaṃ  
atha pāpo pāpāni passati.

119. Even an evil person may still find happiness so long as his evil deed does not bear fruit; but when his evil deed does bear fruit he will meet with evil consequences.

120. Bhadropi passati pāpam  
yāva bhadram na paccati  
yadā ca paccati bhadram  
atha bhadro bhadrāni passati.

120. Even a good person may still meet with suffering so long as his good deed does not bear fruit; but when it does bear fruit he will enjoy the benefits of his good deed.

### IX. (5) Asaññataparikkhāra Vatthu

#### Verse 121

121. Māvamaññetha pāpassa  
na mandam āgamissati  
udabindunipātena  
udakumbhopi pūrati  
bālo pūrati pāpassa  
thokam thokampi ācinam.

121. One should not think lightly of doing evil, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the fool is filled up with evil, by accumulating it little by little.

### IX (6) Biḷālapādakaseṭṭhi Vatthu

#### Verse 122

122. Māvamaññetha puññassa  
na mandam āgamissati  
udabindunipātena  
udakumbhopi pūrati  
dhiro pūrati puññassa  
thokam thokampi ācinam.

122. One should not think lightly of doing good, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the wise one is filled up with merit, by accumulating it little by little.

IX. (7) Mahāddhanavāṇija Vatthu

Verse 123

123. Vāṇijova bhayaṃ maggaṃ  
appasattho mahaddhano  
visaṃ jīvitukāmo  
pāpāni parivajjaye.

123. Just as a wealthy merchant with few attendants avoids a dangerous road, just as one who desires to go on living avoids poison, so also, one should avoid evil.

IX. (8) Kukkuṭamittanesāda Vatthu

Verse 124

124. Pāṇimhi ce vaṇo nāssa  
hareyya pāṇinā visaṃ  
nābbaṇaṃ visamanveti  
natthi pāpaṃ akubbato.

124. If there is no wound on the hand, one may handle poison; poison does not affect one who has no wound; there can be no evil for one who has no evil intention.

IX. (9) Kokasunakhaluddaka Vatthu

Verse 125

125. Yo appadutṭhassa narassa<sup>1</sup> dussati  
suddhassa posassa<sup>1</sup> anaṇṇassa  
tameva bālaṃ pacceti pāpaṃ  
sukhumo rajo paṭivātaṃva khitto.

125. If one wrongs a person who should not be wronged, one who is pure and is free from moral defilements viz., an arahat, the evil falls back upon that fool, like fine dust thrown against the wind.

---

1. narassa/posassa: an arahat.

## IX. (10) Maṇikāraṇakulūpaka Tissatthera Vatthu

## Verse 126

126. Gabbhameke uppajjanti<sup>1</sup>  
 nirayaṃ pāpakammīno  
 saggaṃ sugatino yanti  
 parinibbanti anāsava<sup>2</sup>.

126. Some are reborn as human beings, the wicked are reborn in a place of continuous torment (niraya), the righteous go to the deva world, and those who are free from moral intoxicants (viz., the arahats) realize Nibbāna.

## IX. (11) Tayojana Vatthu

## Verse 127

127. Na antalikkhe na samuddamajjhe  
 na pabbatānaṃ vivaraṃ pavissa  
 na vijjatī so jagatippadeso  
 yatthaṭṭhito mucceyya pāpakammā.

127. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place, where one may escape from the consequences of an evil deed.

## IX. (12) Suppabuddhasakya Vatthu

## Verse 128

128. Na antalikkhe na samuddamajjhe  
 na pabbatānaṃ vivaraṃ pavissa  
 na vijjatī so jagatippadeso  
 yatthaṭṭhitaṃ nappasaheyya maccu.

128. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place where one cannot be oppressed by Death.

End of Chapter Nine: Evil.

---

1. **Gabbhameke uppajjanti**: lit., some enter the womb; in this context, "some are reborn as human beings."

2. **anāsava**: free from moral intoxicants or passions (āvas) i.e., they have become khipāsava or anāsava or arahats.

## Chapter X

## Punishment (Daṇḍavagga)

**X. (1) and (2) Chabbaggiya Bhikkhu Vatthu**  
**Verses 129 and 130**

129. Sabbe tasanti daṇḍassa  
 sabbe bhāyanti maccuno  
 at'ānaṃ upamaṃ katvā  
 na haneyya na ghātaye.

130. Sabbe tasanti daṇḍassa  
 sabbesaṃ jīvitam piyaṃ  
 attānaṃ upamaṃ katvā  
 na haneyya na ghātaye.

129. All are afraid of the stick, all fear death. Putting oneself in another's place, one should not beat or kill others.

130. All are afraid of the stick, all hold their lives dear. Putting oneself in another's place, one should not beat or kill others.

**X. (3) Sambahula Kumāraka Vatthu**  
**Verses 131 and 132**

131. Sukhakāmāni bhūtāni  
 yo daṇḍena vihiṃsati  
 attano sukhamesāno  
 pecca so na labhate sukhaṃ.

132. Sukhakāmāni bhūtāni  
 yo daṇḍena na hiṃsati  
 attano sukhamesāno  
 pecca so labhate sukhaṃ.

131. He who seeks his own happiness by oppressing others who also desire to have happiness will not find happiness in his next existence.

132. He who seeks his own happiness by not oppressing others who also desire to have happiness will find happiness in his next existence.

## X. (4) Koṇḍadhānatthera Vatthu

## Verses 133 and 134

133. Māvoca pharusam kañci  
vuttā paṭivadeyyu taṃ  
dukkhā hi sārambhakathā<sup>1</sup>  
paṭidaṇḍā phuseyyu taṃ.

134. Sace neresi attānam  
kaṃso upahato yathā  
esa pattosi nibbānam  
sārambho te na vijjati.

133. Do not speak harshly to anyone; those who are thus spoken to will retort. Malicious talk is indeed the cause of trouble (dukkha) and retribution will come to you.

134. If you can keep yourself calm and quiet, like a broken gong which is no longer resonant, you are sure to realize Nibbāna; there will be no harshness in you.

## X. (5) Uposathika Itthiram Vatthu

## Verse 135

135. Yaīhā daṇḍena gopālo  
gāvo pājeti gocaram  
evam jarā ca maccu ca  
āyūṃ pājenti pāṇinam.

135. As with a stick the cowherd drives his cattle to the pasture, so also, Aging and Death drive the life of beings.

## X. (6) Ajagarapeta Vatthu

## Verse 136

136. Atha pāpāni kammāni  
karam bālo na bujjhati  
sehi kammehi dummedho  
aggiḍaḍḍhova tappati.

136. A fool while doing evil deeds does not know them as being evil; but that fool suffers for his evil deeds like one who is burnt by fire.

---

1. sārāmbhakathā : malicious talk. According to the Commentary it means talk belittling others.

**X. (7) Mahā Moggallānatthera Vatthu****Verses 137,138,139 and 140**

137. Yo daṇḍena adaṇḍesu  
 appaduṭṭhesu dussati  
 dasannamaññataram ṭhānam  
 khippameva nigacchati.

138. Vedanam pharusam jānim  
 sarīrassa va bhedanam  
 garukam vāpi ābādham  
 cittakkhepam va pāpuṇe.

139. Rājato vā upasaggam  
 abbhakkhānam va dāruṇam  
 parikkhayam va ñātīnam  
 bhogānam va pabhaṅguraṁ.

140. Atha vāssa agārāni  
 aggi dahati pāvako  
 kāyassa bhedaṁ duppañño  
 nirayam so papajjati.

137. He who does harm with weapons to those who are harmless and should not be harmed will soon come to any of these ten evil consequences:

138 to 140. He will be subject to severe pain, or impoverishment, or injury to the body (e.g., loss of limbs), or serious illness (e.g., leprosy), or lunacy, or misfortunes following the wrath of the king, or wrongful and serious accusations, or loss of relatives, or destruction of wealth, or the burning down of his houses by fire or by lightning. After the dissolution of his body, the fool will be reborn in the plane of continuous suffering (niraya).

**X. (8) Bahubhaṇḍika Bhikkhu Vatthu****Verse 141**

141. Na naggacariyā na jaṭā na paṅkā  
 nānāsakā thaṇḍilasāyikā vā  
 rajojallam ukkuṭṭikappadhānam  
 sodhenti maccam avitiṇṇakaṅkham.

141. Not going naked, nor having matted hair, nor smearing oneself with mud, nor fasting, nor sleeping on



bare ground, nor covering oneself with dust, nor striving by squatting can purify a being, who has not yet overcome doubt.

### X. (9) Santati Mahāmaṭṭa Vatthu

#### Verse 142

142. Alaṅkato cepi samam careyya  
santo danto niyato brahmacārī  
sabbesu bhūtesu nidhāya daṇḍam  
so brāhmaṇo so samaṇo sa bhikkhu.<sup>1</sup>

142. Though he is gaily decked, if he is calm, free from moral defilements, and has his senses controlled, if he is established in Magga Insight, if he is pure and has laid aside enmity (lit., weapons) towards all beings, he indeed is a brāhmaṇa, a samaṇa, and a bhikkhu.

### X. (10) Pilotikatissatthera Vatthu

#### Verses 143 and 144

143. Hirinisedho puriso  
koci lokasmi vijjati  
yo niddam apabodheti  
asso bhadro kasāmiva.

144. Asso yathā bhadro kasāniviṭṭho  
ātāpino samvēgino bhavātha  
saddhāya silena ca vīriyena ca  
samādhinā dhammavinicchayena<sup>2</sup> ca  
sampannavijjācaraṇā patissatā  
jahissatha dukkhamidaṃ anappakam.

143. Rare in this world is the kind of person who out of a sense of shame restrains from doing evil and keeps himself awake like a good horse that gives no cause to be whipped.

---

1. According to the Commentary, in this context, brāhmaṇa, samaṇa, and bhikkhu are all arahats.

2. dhammavinicchayena: ( dhamma + vinicchaya ) — discernment of the Dhamma or Law. It is explained by the Commentary as karaṇākaraṇā jāṇanam, i.e., knowing right and wrong causes of things.

144. Like a good horse stirred at a touch of the whip, be diligent and get alarmed by endless round of rebirths (i.e., saṃsāra). By faith, morality, effort, concentration, and discernment of the Dhamma, be endowed with knowledge and practice of morality and with mindfulness, leave this immeasurable dukkha (of saṃsāra) behind.

### X. (11) Sukhasāmaṇera Vatthu

#### Verse 145

145. Udakam hi nayanti nettikā  
usukārā namayanti tejanam  
dārum namayanti tacchakā  
attānam damayanti subbatā.

145. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

End of Chapter Ten: Punishment.

## Chapter XI

## Aging (Jarāvagga)

## XI. (1) Visākhāya Sahāyikānaṃ Vatthu

## Verse 146

146. Ko nu hāso kimānando  
 niccaṃ pajjalite<sup>1</sup> sati  
 andhakārena<sup>2</sup> onaddhā  
 padipam<sup>3</sup> na gavcsatha.

146. Why is there laughter? Why is there joy although (the world) is always burning? Shrouded in darkness why not seek the light?

## XI. (2) Sirimā Vatthu

## Verse 147

147. Passa cittakataṃ bimbaṃ  
 arukāyaṃ samussitaṃ  
 āturaṃ bahusaṅkappaṃ<sup>4</sup>  
 yassa natthi dhuvam̐ ṭhiti.

147. Look at this dressed up body, a mass of sores, supported (by bones), sickly, a subject of many thoughts (of sensual desire). Indeed, that body is neither permanent nor enduring.

## XI. (3) Uttarātheri Vatthu

## Verse 148

148. Parijīṇṇamidaṃ rūpaṃ  
 rogaṇṇaṃ pabhaṅguraṃ  
 bhijjati pūtisandeho  
 maraṇantaṃ hi jīvitaṃ.

148. This body is worn out with age, it is the seat of sickness, it is subject to decay. This putrid body disintegrates; life, indeed, ends in death.

---

1. *pajjalite*: burning; in this context, it means burning with fires of passion, etc. (The Commentary)

2. *andhakārena*: darkness; in this context, ignorance of the Four Noble Truths. (The Commentary)

3. *padipam*: light; in this context, wisdom. (The Commentary)

4. *bahusaṅkappaṃ*: the body, which is the subject of many thoughts of sensual desire and admiration.

**XI. (4) Sambahula Adhimānikabhikkhu Vatthu****Verse 149**

149. Yānimāni apatthāni  
 alābūneva sārade  
 kāpotakāni aṭṭhīni  
 tāni disvāna kā rati.

149. Like gourds thrown away in autumn are these dove-grey bones; what pleasure is there in seeing them?

**XI. (5) Janapadakalyāṇi Rūpanandātheri Vatthu****Verse 150**

150. Aṭṭhinaṃ nagaraṃ kataṃ  
 maṃsalohitalepanaṃ  
 yattha jarā ca maccu ca  
 māno makkho ca ohito.

150. This body (lit., the city) is built up with bones which are covered with flesh and blood; within this dwell (lit., are deposited) decay and death, pride and detraction (of others' virtues and reputation).

**XI. (6) Mallikādevī Vatthu****Verse 151**

151. Jiranti ve rājarathā sucittā  
 atho sarīrampi jaraṃ upeti  
 sataṇca dhammo<sup>1</sup> na jaraṃ upeti  
 santo have sabbhi pavedayanti.

151. The much ornamented royal carriages do wear out, the body also grows old, but the Dhamma<sup>1</sup> of the Virtuous does not decay. Thus, indeed, say the Virtuous among themselves.

**XI. (7) Lāḷudāyī Thera Vatthu****Verse 152**

152. Appassutāyaṃ puriso  
 balībaḍḍova jīrati  
 maṃsāni tassa vaḍḍhanti  
 paññā tassa na vaḍḍhati.

152. This man of little learning grows old like an ox.; only his flesh grows but not his wisdom.

---

1. dhammo/dhamma: The nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna. (The Commentary)

## XI. (8) Udāna Vatthu

Verses 153 and 154<sup>1</sup>

153. Anekajāṭisaṃsāram  
 sandhāvissam anibbisam  
 gahakāram gavesanto<sup>2</sup>  
 dukkhā jāti punappunam<sup>3</sup>
154. Gahakāraka diṭṭhosi<sup>4</sup>  
 puna geham na kāhasi<sup>5</sup>  
 sabbā te phāsukā bhaggā<sup>6</sup>  
 gahakūṭam visaṅkhataṃ<sup>7</sup>  
 visaṅkhāragataṃ cittam<sup>8</sup>  
 taṇhānam khayamajjhagā.<sup>9</sup>

153. I, who have been seeking the builder of this house (body), failing to attain Enlightenment (Bodhi ñāṇa or Sabbaññuta ñāṇa) which would enable me to find him, have wandered through innumerable births in saṃsāra. To be born again and again is, indeed, dukkha!

154. Oh housebuilder! You are seen, you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the Unconditioned (i.e., Nibbāna); the end of craving (Arahatta Phala) has been attained.

## XI. (9) Mahādhanaṣeṭṭhiputta Vatthu

Verses 155 and 156.

155. Acaritvā brahmacariyam  
 aladdhā yobbane dhanam  
 jñṇakoñcāva jhāyanti  
 khñṇamaccheva pallale.
156. Acaritvā brahmacariyam  
 aladdhā yobbane dhanam  
 senti cāpātikhipāva  
 purāṇāni anutthunam.

155. They, who in youth have neither led the Life of Purity, nor have acquired wealth, waste away in dejection like decrepit herons on a drying pond deplete of fish.

156. They, who in youth have neither led the Life of Purity, nor have acquired wealth, lie helplessly like arrows that have lost momentum, moaning and sighing after the past.

1. Footnotes to Verses 153 and 154: These two verses are expressions of intense and sublime joy the Buddha felt at the

very moment of his attainment of Enlightenment; as such, they are replete with a wealth of sublime meaning and deep feeling.

2. **gabakāraṃ gavesanto:** lit., "I who have tried to find the builder of the house". The house is the body, the builder is Craving (Taṇhā). The meaning of Verse (153) as given in the Commentary is as follows:

I who have been seeking the builder of this house, knowing that he could be seen only with a certain wisdom, have been trying to attain such wisdom (Bodhi ñāṇa) ever since Dīpaṅkara Buddha prophesied that I would, one day, become a Buddha like him. But failing to attain Bodhi ñāṇa, I have wandered through this course of hundreds of thousands of existences in the endless round of rebirths.

3. **dukkhā jāti punappunam:** To be born again and again is dukkha. This is the reason for trying to find the builder of this house, the Carpenter Craving.

Birth which comes together with aging, disease and death is dukkha; that is why I have been incessantly looking for the Housebuilder Craving.

4. **diṭṭho:** You are seen: I have seen you now that I have attained Enlightenment or Bodhi ñāṇa, the all comprehending wisdom, with my own Insight.
5. **puna gehaṃ na kāhasi:** No house shall be built again: You shall not build another house (for me) in this round of rebirths.
6. **sabbā te phāsukā bhaggā:** All your rafters are broken: I have destroyed all the remaining defilements.
7. **gabakūṭaṃ visaṅkhataṃ:** The roof-tree has been destroyed: I have dispelled ignorance.
8. **visaṅkhāragataṃ cittaṃ:** lit., my mind has reached the Unconditioned; having Nibbāna as its object, my mind has realized Nibbāna.
9. **taṇhānaṃ khayamajjhagā:** The end of craving has been attained: I have attained Arahatta Fruition.

End of Chapter Eleven: Aging.

## Chapter XII

### Self (Attavagga)

#### XII. (1) Bodhirājakumrāra Vatthu

##### Verse 157

157. Attānañce piyaṃ jaññā  
rakkheyya naṃ surakkhitam  
tiṇṇaṃ aññataram yāmaṃ<sup>1</sup>  
paṭijaggeyya paṇḍito.

157. If one knows that one is dear to oneself, one should protect oneself well. During any of the three watches (of life) the wise man should be on guard (against evil).

#### XII. (2) Upanandasakyaputtatthera Vatthu

##### Verse 158

158. Attānameva paṭhamam  
patirūpe nivesaye  
athaññāmanusāseyya  
na kilisseyya paṇḍito.

158. One should first establish oneself in what is proper; then only one should teach others. A wise man should not incur reproach.

#### XII. (3) Padhānikatissatthera Vatthu

##### Verse 159

159. Attānañce tathā kayirā  
yathāññāmanusāsati  
sudanto vata dametha  
attā hi kira duddamo.

159. One should act as one teaches others; only with oneself thoroughly tamed should one tame others. To tame oneself is, indeed, difficult.

---

1. yāmaṃ: A night is divided into three watches. According to the Commentary, the watches in this context are the three stages in Man's life, viz., childhood, youth and old age.

**XII. (4) Kumārakassapamātuttherī Vatthu****Verse 160**

160. Attā hi attano nātho  
ko hi nātho paro siyā  
attanā hi sudantena  
nātham labhati dullabham.

160. One indeed is one's own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge (i.e., Arahatta Phala), which is so difficult to attain.

**XII. (5) Mahākāla Upāsaka Vatthu****Verse 161**

161. Attanā hi katam pāpam  
attajam attasambhavam  
abhimatthati dummedham  
vajiramva'smamayaṃ maṇim.

161. The evil done by oneself, arising in oneself, and caused by oneself, destroys the foolish one, just as a diamond grinds the rock from which it is formed.

**XII. (6) Devadatta Vatthu****Verse 162**

162. Yassa accantadussilyam  
māluvā sālamiṇḍhatam  
karoti so tathattānam  
yathā nam icchatī diso.

162. As the creeper (māluvā) strangles the sal tree, so also, a really immoral person (overwhelmed by Craving) does to himself just what his enemy wishes him to do.

**XII. (7) Saṃghabhedaparissakka Vatthu****Verse 163**

163. Sukarāni asādhūni  
attano ahitāni ca  
yam ve hitaṇca sādhuṇca  
tam ve paramadukkaram.

163. It is easy to do things that are bad and unbeneficial to oneself, but it is, indeed, most difficult to do things that are beneficial and good.



## XII. (8) Kālatthera Vatthu

## Verse 164

164. Yo sāsanaṃ arahataṃ  
 ariyānaṃ dhammajīvināṃ  
 paṭikkosati dummedho  
 diṭṭhiṃ nissāya pāpikaṃ  
 phalāni kaṭṭhakasseva  
 attaghātāya phallati.

164. The foolish man who, on account of his wrong views, scorns the teaching of the homage-worthy Noble Ones (Ariyas) who live according to the Dhamma, is like the bamboo which bears fruit for its own destruction.

## XII. (9) Cūḷakāla Upāsaka Vatthu

## Verse 165

165. Attanā hi kataṃ pāpaṃ  
 attanā saṃkilissati  
 attanā akataṃ pāpaṃ  
 attanāva visujjhati  
 suddhī'asuddhi paccattaṃ  
 nāñño aññaṃ visodhaye.

165. By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another.

## XII. (10) Attadatthatthera Vatthu

## Verse 166

166. Attadatthaṃ<sup>1</sup> paratthena  
 bahunāpi na hāpaye  
 attadatthamabhiññāya  
 sadatthapasuto siyā.

166. For the sake of another's benefit, however great it may be, do not neglect one's own (moral) benefit. Clearly perceiving one's own benefit one should make every effort to attain it.

End of Chapter Twelve: Self.

---

1. Attadatthaṃ: one's own benefit. According to the Commentary, in this context, one's own benefit means Magga, Phala and Nibbāna. (N.B. The above was uttered by the Buddha in connection with Insight Meditation.)

## Chapter XIII The World (Lokavagga)

### XIII. (1) Daharabhikkhu Vatthu

#### Verse 167

167. Hīnaṃ dhammaṃ na seveyya  
pamādena na sarivase  
micchādiṭṭhiṃ na seveyya  
na siyā lokavaḍḍhano.

167. Do not follow ignoble ways, do not live in negligence, do not embrace wrong views, do not be the one to prolong saṃsāra (lit., the world<sup>1</sup>).

### XIII. (2) Suddhodana Vatthu

#### Verses 168 and 169

168. Uttiṭṭhe nappamajjeyya  
dhammaṃ sucaritaṃ<sup>2</sup> care  
dhammacārī sukhaṃ seti  
asmim loke paramhi ca.

169. Dhammaṃ care sucaritaṃ  
na naṃ duccaritaṃ<sup>3</sup> care  
dhammacārī sukhaṃ seti  
asmim loke paramhi ca.

168. Do not neglect the duty of going on alms-round; observe proper practice (in going on alms-round). One who observes proper practice lives happily both in this world and in the next.

169. Observe proper practice (in going on alms-round); do not observe improper practice. One who observes proper practice lives happily both in this world and in the next.

1. the world: Loka: it means the five khandhas, the continuity of which in the round of existences (saṃsāra) is prolonged by the above three factors.

2. dhammaṃ sucaritaṃ: proper practice. The Commentary says that here proper practice means stopping for alms-food at one house after another in the course of the alms-round except where it is not proper to go (such as a courtesan's house).

3. na naṃ duccaritaṃ: improper practice. Here it means not observing the above rules.

### XIII. (3) Pañcasatavipassakabhikkhu Vatthu

#### Verse 170

170. Yathā pubbulaṅkaṃ passe  
yathā passe marīcikāṃ  
evaṃ lokaṃ avekkhantaṃ<sup>1</sup>  
maccurājā na passati.

170. If a man looks at the world (i.e., the five khandhas), in the same way as one looks at a bubble or a mirage, the King of Death will not find him.

### XIII. (4) Abhayarājakumāra Vatthu

#### Verse 171

171. Etha passathimaṃ lokaṃ  
cittam rājarathūpamaṃ  
yattha bālā viśidanti  
natthi saṅgo vijānataṃ.

171. Come, look at this world (i.e., the five khandhas), which is like an ornamented royal carriage. Fools flounder in this world of the khandhas, but the wise are not attached to it.

### XIII. (5) Sammajjanattthera Vatthu

#### Verse 172

172. Yo ca pubbe pamajjitvā  
pacchā so nappamajjati  
so'maṃ lokaṃ pabhāseti  
abbhā muttova candimā.

172. He who has been formerly unmindful, but is mindful later on, lights up the world (with the light of Magga Insight) as does the moon freed from clouds.

---

1. evaṃ lokaṃ avekkhantaṃ: one who looks at the world in the same way, i.e., looks at the world as being impermanent as a bubble and as non-material as a mirage.

**XIII. (6) Aṅgulimālatthera Vatthu****Verse 173**

173. Yassa pāpaṃ kataṃ kammaṃ  
 kusaleṇa<sup>1</sup> pidhiyati  
 so'maṃ lokaṃ pabhāseti  
 abbhā nūttova candimā.

173. He who overwhelms with good the evil that he has done lights up this world ( with the light of Magga Insight ), as does the moon freed from clouds.

**XIII. (7) Pesakāradhītā Vatthu****Verse 174**

174. Andhabhūto ayaṃ loko  
 tanuke'ttha vipassati  
 saṇṇo jālamuttova  
 appo saggāya gacchati.

174. Blind are the people of this world; only a few in this world see clearly (with Insight). Just as only a few birds escape from the net, so also, only a few get to the world of the devas, (and Nibbāna).

**XIII. (8) Timsabhikkhu Vatthu****Verse 175**

175. Haṃsā' diccapathe yanti  
 ākāse yanti iddhiyā  
 niyanti dhīrā lokamhā  
 jetvā māraṃ savāhinim.

175. Swans travel in the sky; those with supernormal powers travel through space; the wise, having conquered Māra together with his army, go out of this world (i.e., realize Nibbāna).

---

1. kusaleṇa: with good deed; the good in this context means Arahatta Magga, the fourth and final Path knowledge. ( The Commentary)

**XIII. (9) Ciñcamāṇavikā Vatthu****Verse 176**

176. Ekam dhammam atitassa  
 musāvādisa jantuno  
 vitipṇaparalokassa  
 natthi pāpam akāriyam.

176. For one who transgresses the Truth, and is given to lying, and who is unconcerned with the life hereafter, there is no evil that he dare not do.

**XIII. (10) Asadisadāna Vatthu****Verse 177**

177. Na ve kadariyā devalokam vajanti  
 bālā have nappasamsanti dānam  
 dhīro ca dānam anumodamāno  
 teneva so hoti sukhī parattha.

177. Indeed, misers do not go to the abode of the devas; fools do not praise charity: but the wise rejoice in charity and so gain happiness in the life hereafter.

**XIII. (11) Anāthapiṇḍikaputtakāla Vatthu****Verse 178**

178. Pathabyā ekarajjena  
 saggassa gamanena vā  
 sabbalokādhipaccena  
 sotāpattiphalaṃ varam.

178. Far better than sovereignty over the earth, or far better than going to the abodes of the devas, or far better than ruling supreme over the entire universe, is (the attainment of ) Sotāpatti Fruition.

End of Chapter Thirteen: The World.

## Chapter XIV

## The Buddha (Buddhavagga)

## XIV. (1) Māradhītara Vattha

## Verses 179 and 180

179. Yassa jitaṃ nāvajiyati<sup>1</sup>,  
 jitaṃ yassa no'yāti koci loke<sup>2</sup>  
 taṃ buddhamanantagocaraṃ<sup>3</sup>  
 apadaṃ<sup>4</sup> kena padena nessatha.

180. Yassa jālini visattikā  
 taṇhā natthi kuhiñci netave  
 taṃ buddhamanantagocaraṃ  
 apadaṃ kena padena nessatha<sup>5</sup>.

179. The Buddha, whose conquest (of moral defilements) is complete, in whom there cannot arise any further defilements in this world,—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

180. The Buddha, in whom there is no craving, which like a net would bring him back to any existence (in saṃsāra),—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

1. jitaṃ nāvajiyati: 'the conquest is complete' means there is no need for further conquests as there are no more moral defilements to be conquered.

2. jitaṃ yassa no'yāti koci loke: lit., whose conquered defilements cannot be followed by any further defilements in this world.

3. anantagocaraṃ: The range of wisdom of the Buddha is infinite by reason of his omniscience, Sabbāññuta ñāṇa. (The Commentary)

4. apadaṃ: lit., 'trackless'. The Buddha, being free from conditions of rebirth, such as craving, clinging, passion, etc., his track or passage through saṃsāra has come to an end. (The Com.)  
 [The same idea is conveyed in verses 92 and 93 which express the idea that the arahat passes away, leaving no more trace of existence than a bird leaves its passage through the air.]

5. kena padena nessatha: lit., by what track will you lead him? It means he cannot be lured by any temptation whatsoever.

**XIV. (2) Devorohaṇa Vatthu****Verse 181**

181. Ye jhānapasutā dhīrā  
 nekkhammūpasame ratā  
 devāpi tesam pihayanti  
 sambuddhānam satimatam.

181. The wise who practise jhāna concentration and Insight Meditation take delight in the peace of liberation from sensual pleasures and moral defilements. Such wise and mindful ones, who truly comprehend the Four Noble Truths (i.e., arahats and Buddhas), are held dear also by the devas.

**XIV. (3) Erakapattanāgarāja Vatthu****Verse 182**

182. Kiccho manussapaṭilābho  
 kiccam maccāna jīvitam  
 kiccam saddhammassavanam  
 kiccho buddhānamuppādo.

182. Hard to gain is birth as man; hard is the life of mortals; hard to get is the opportunity of hearing the Ariya Dhamma (Teaching of the Buddhas); hard it is for a Buddha to appear.

**XIV. (4) Ānandattherapañha Vatthu****Verses 183,184 and 185**

183. Sabbapāpassa akaraṇam  
 kusalassa upasampadā  
 sacittapariyodapanam  
 etam buddhāna sāsanam.

184. Khanti paramam tapo titikkhā  
 nibbānam paramam vadanti buddhā  
 na hi pabbajito parūpaghātī  
 na samaṇo hoti param viheṭṭhayanto.

185. Anūpavādo anūpaghāto  
 pātimokkhe ca samvaro  
 mattaññutā ca bhattachā  
 pantaṇca sayanāsānam  
 adhicitte ca āyogo  
 etam buddhāna sāsanam

183. Not to do evil, to cultivate merit, to purify one's mind — this is the Teaching of the Buddhas.

184. The best moral practice is patience and forbearance; "Nibbāna is Supreme", said the Buddhas. A bhikkhu does not harm others; one who harms others is not a bhikkhu.

185. Not to revile, not to do any harm, to practise restraint according to the Fundamental Instructions for the bhikkhus, to be moderate in taking food, to dwell in a secluded place, to devote oneself to higher concentration — this is the Teaching of the Buddhas.

#### XIV. (5) Anabhiratabhikkhu Vatthu

Verses 186 and 187

186. Na kahāpaṇavassena  
titti kāmesu vijjati  
appassādā dukkhā kāmā  
iti viññāya paṇḍito.

187. Api dibbesu kāmesu  
ratim so nādhigacchati  
taṇhakkhayarato hoti  
sammāsambuddhasāvako

186, 187. Not by a shower of coins can sensual desires be satiated; sensual desires give little pleasure and are fraught with evil consequences (dukkha). Knowing this, the wise man, who is the disciple of the Buddha, does not find delight even in the pleasures of the devas, but rejoices in the cessation of craving (Nibbāna).

#### XIV. (6) Aggidattabrāhmaṇa Vatthu

Verses 188, 189, 190, 191 and 192

188. Bahum ve saraṇam yanti  
pabbatāni vanāni ca  
ārāmarukkhacetyāni  
manussā bhayatajjitā.

189. Netam kho saraṇam khemam  
netam saraṇamuttamam  
netam saraṇamāgama  
sabbadukkhā pamuccati.



190. Yo ca buddhañca dhammañca  
saṃghañca saraṇaṃ gato  
cattāri ariyasaccāni  
sammappaññāya passati.

191. Dukkhaṃ dukkhasamuppādaṃ  
dukkhassa ca atikkamaṃ  
ariyaṃ caṭṭhaṅgikaṃ maggaṃ  
dukkhūpasamagāminam.

192. Etaṃ kho saraṇaṃ khemaṃ  
etaṃ saraṇamuttamaṃ  
etaṃ saraṇamāgama  
sabbadukkhā pamuccati.

188. When threatened with danger, men go to many a refuge,— to mountains and forests, to parks and gardens, and to sacred trees.

189. But such a refuge is not a safe refuge, not the best refuge. One is not liberated from all evil consequences of existence (dukkha) for having come to such a refuge.

190, 191. One who takes refuge in the Buddha, the Dhamma and the Saṃgha, sees with Magga Insight the Four Noble Truths, viz., Dukkha, the Cause of Dukkha, the Cessation of Dukkha, and the Noble Path of Eight Constituents which leads to the Cessation of Dukkha.

192. This,<sup>1</sup> indeed, is the safe refuge; this is the best refuge. Having come to this refuge, one is liberated from all dukkha.

#### XIV. (7) Ānandattherapañha Vatthu

##### Verse 193

193. Dullabho purisājañño<sup>2</sup>  
na so sabbattha jāyati -  
yattha so jāyati dhīro  
taṃ kulaṃ sukhamedhati.<sup>3</sup>

193. It is hard to find the noblest of men; he is not born everywhere nor in every clan. To whatever clan such a wise man is born, that clan prospers.

1. This: Here refers to the refuge in the Three Gems (Buddha, Dhamma and Saṃgha)

2. purisājañño: According to the Commentary, a Buddha is intended.

3. sukhamedhati: lit., attains happiness or thrives in happiness.

## XIV. (8) Sambahu'abhikkhu Vatthu

## Verse 194

194. Sukho buddhānamuppādo  
 sukhā saddhammadesanā  
 sukhā saṃghassa sāmaggī  
 samaggānam tapo sukho.

194. Happy is the arising of a Buddha; happy is the exposition of the Ariya Dhamma; happy is the harmony amongst the Saṃgha; happy is the practice of those in harmony.

## XIV. (9) Kassapadasabalassa Suvannacetiya Vatthu

## Verses 195 and 196

195. pūjārahe pūjayato  
 buddhe yadi va sāvake  
 papañcasamatikkante<sup>1</sup>  
 tiṇṇasokapariddave.  
 196. Te tādise pūjayato  
 nibbute akutobhaye  
 na sakkā puññam saṅkhātum  
 imettamapi kenaci.

195 He pays homage to those who are worthy of veneration, whether they are the Buddhas or their disciples who have overcome obstacles (to Insight Development) and have rid themselves of sorrow and lamentation.

196. The merit gained by such a person who pays homage to those who have been freed from moral defilements and have nothing to fear, cannot be measured by anyone, as this much or that much.

End of Chapter Fourteen: The Buddha.

---

1. papañcasamatikkante: lit., who have got rid of craving, pride and wrong view, factors lengthening saṃsāra.

## Chapter XV

## Happiness (Sukhavagga)

## XV. (1) Nātikalahavūpasamana Vatthu

## Verses 197, 198 and 199

197. Susukham vata jīvāma  
verinesu averino  
verinesu manussesu  
viharāma averino.

198. Susukham vata jīvāma  
āturesu <sup>1</sup> anāturā  
āturesu manussesu  
viharāma anāturā.

199. Susukham vata jīvāma  
ussukesu anussukā  
ussukesu manussesu  
viharāma añussukā.

197. Indeed we live very happily, not hating anyone among those who hate; among men who hate we live without hating anyone.

198. Indeed we live very happily, in good health among the ailing; among men who are ailing we live in good health.

199. Indeed we live very happily, not striving (for sensual pleasures) among those who strive (for them); among those who strive (for them) we live without striving.

## XV. (2) Māra Vatthu

## Verse 200

200. Susukham vata jīvāma  
yesam no natthi kiñcanam<sup>2</sup>  
pītibhakkhā bhavissāma  
devā ābhassarā<sup>3</sup> yathā.

---

1. āturesu/ātura: ailing or ailment; moral ailment is meant here.

2. natthi kiñcanam: without any anxiety; here it means without greed, ill will and ignorance (rāga, dosa and moha).

3. devā ābhassarā: Ābhassara brahmās are the radiant brahmās of the abode of the second Rūpāvacara Jhāna: Brahmāloka.

200. Indeed we live very happily, without any anxiety (i.e., without greed, ill will and ignorance); like the Ābhassara brahmās we shall live on delightful satisfaction (pīti) as our food.

**XV. (3) Kosalarañño Parājaya Vatthu**

**Verse 201**

201. Jayam veram pasavati  
dukkham seti parājito  
upasanto<sup>1</sup> sukham seti  
hitvā jayaparājayam.

201. Conquest begets enmity; the conquered live in misery; the peaceful live happily having renounced conquest and defeat.

**XV. (4) Aññatarakuladārikā Vatthu**

**Verse 202**

202. Natthi rāgasamo aggi  
natthi dosasamo kali  
natthi khandhasamā dukkhā  
natthi santiparam sukham.

202. There is no fire like passion; there is no evil like hatred; there is no ill like (the burden of) khandhas; there is no bliss that surpasses the Perfect Peace (i.e., Nibbāna).

**XV. (5) Eka Upāsaka Vatthu**

**Verse 203**

203. Jighacchāparamā rogā  
saṅkhāraparamā dukkhā  
etaṃ ñatvā yathābhūtaṃ  
nibbānaṃ paramaṃ sukham.

203. Hunger is the greatest ailment, khandhas<sup>2</sup> are the greatest ill. The wise, knowing them as they really are, realize Nibbāna, the greatest bliss.

---

1. upasanto: the peaceful; one who has extinguished the fire of moral defilements.

2. Both saṅkhāra and khandhas are used to denote the five aggregates.

## XV. (6) Pasenadikosala Vatthu

## Verse 204

204. Ārogyaparamā lābhā  
 santuṭṭhiparamam dhanam  
 vissāsaparamā<sup>1</sup> ñāti  
 nibbānam paramam sukham.

204. Health is the greatest gift, contentment is the greatest wealth, a trusted friend is the best relative, Nibbāna is the greatest bliss.

## XV. (7) Tissatthera Vatthu

## Verse 205

205. Pavivekarasam pitvā  
 rasam upasamassa ca  
 niddaro hoti nippāpo  
 dhammapitirasam pivam.

205. Having had the taste of solitude and the taste of Perfect Peace of Nibbāna, one who drinks in the joy of the essence of the Dhamma is free from fear and evil.

## XV. (8) Sakka Vatthu

## Verses 206, 207 and 208

206. Sāhu dassanamariyānam  
 sannivāso sadā sukho  
 adassanena bālānam  
 niccameva sukhī siyā.

207. Bālasaṅgatacāri hi  
 dīghamaddhāna socati  
 dukkho bālehi saṁvāso  
 amitteneva sabbadā  
 dhīro ca sukhasaṁvāso  
 ñāṇīnaṁva samāgamo.

208. Tasmā hi  
 dhirañca paññañca bahussutañca  
 dhorayhasīlam vatavantamariyam  
 tam tādīsam sappurīsam sumedham  
 bhajetha nakkhattapathamva candimā.

---

1. vissāsaparamā: vissāsa + paramā: vissāsa here means trust; also interpreted as intimacy.

**206. It is good to see the Noble Ones (ariyas); to live with them is always a pleasure; not seeing fools is also always a pleasure.**

**207. He who walks in the company of fools has to grieve for a long time. Association with fools is ever painful, as living with an enemy; association with the wise is a pleasure, as living with relatives.**

**208. Therefore, one should follow a resolute, intelligent, learned, persevering and dutiful ariya; follow such a virtuous and wise man, as the moon follows the path of the stars.**

**End of Chapter Fifteen: Happiness.**

**Chapter XVI**  
**Affection (Piyavagga)**

**XVI. (1) Tayojanapabbajita Vatthu**  
**Verses 209, 210 and 211**

209. Ayoge yuñja'mattānaṃ  
yogasmiñca ayojayaṃ  
atthaṃ hitvā piyaggāhī  
piheta'ttānuyoginaṃ.

210. Mā piyehi samāgañchi  
appiyehi kudācanaṃ  
piyānaṃ adassanaṃ dukkhaṃ  
appiyānañca dassanaṃ.

211. Tasmā piyaṃ na kayirātha  
piyāpāyo hi pāpako  
ganthā tesam na vijjanti  
yesam natthi piyāppiyaṃ.

209. He who does what should not be done and fails to do what should be done, who forsakes the noble aim of life (i.e., Morality, Concentration and Insight) and grasps at sensual pleasure, covets the benefits gained by those who exert themselves (in meditation).

210. Do not associate with those who are dear, and never with those who are not dear to you; not seeing the dear ones is painful, and seeing those who are not dear to you is also painful.

211. Therefore, one should hold nothing dear; separation from the loved ones is painful; there are no fetters for those who do not love or hate.

**XVI. (2) Aññatarakuṭumbika Vatthu**  
**Verse 212**

212. Piyato jāyati soko  
piyato jāyati bhayaṃ  
piyato vipphamuttassa  
natthi soko kuto bhayaṃ.

212. Affection begets sorrow, affection begets fear. For him who is free from affection there is no sorrow; how can there be fear for him?

**XVI. (3) Visākhā Vatthu****Verse 213**

213. Pemato jāyati soko  
 pemato jāyati bhayaṃ  
 pemato vip̐pamuttassa  
 natthi soko kuto bhayaṃ.

213. Endearment begets sorrow, endearment begets fear. For him who is free from endearment there is no sorrow; how can there be fear for him?

**XVI. (4) Licchavi Vatthu****Verse 214**

214. Ratiyā jāyati soko  
 ratiyā jāyati bhayaṃ  
 ratiyā vip̐pamuttassa  
 natthi soko kuto bhayaṃ.

214. Attachment (to sensual pleasures) begets sorrow, attachment begets fear. For him who is free from attachment there is no sorrow; how can there be fear for him?

**XVI. (5) Anitthigandhakumāra Vatthu****Verse 215**

215. Kāmato jāyati soko  
 kāmato jāyati bhayaṃ  
 kāmato vip̐pamuttassa  
 natthi soko kuto bhayaṃ.

215. Lust begets sorrow, lust begets fear. For him who is free from lust there is no sorrow; how can there be fear for him?

**XVI. (6) Aññatarabrāhmaṇa Vatthu****Verse 216**

216. Taṇhāya jāyati soko  
 taṇhāya jāyati bhayaṃ  
 taṇhāya vip̐pamuttassa  
 natthi soko kuto bhayaṃ.

216. Craving begets sorrow, craving begets fear. For him who is free from craving there is no sorrow; how can there be fear for him?



## XVI. (7) Pañcasatadāraka Vatthu

## Verse 217

217. Siladassanaśampannam  
dhammaññam saccavedinam  
attano kamma kubbānam  
tam jano kurute piyam.

217. He who is endowed with Virtue and Insight, who is established in the Dhamma, who has realized the Truth and performs his own duties, is loved by all men.

## XVI. (8) Eka Anāgāmitthera Vatthu

## Verse 218

218. Chandajāto anakkhāte  
manasā ca phuṭo siyā  
kāmesu ca appaṭibaddhacitto  
“uddhamso”<sup>1</sup> ti vuccati.

218. He who has developed a desire for the Ineffable (i.e., Nibbāna), whose mind reaches the same and is no longer attached to the sensual world (kāmaloka), is called one who is bound upstream (uddhamso).

## XVI. (9) Nandiya Vatthu

## Verses 219 and 220

219. Cirappavāsīm purisaṃ  
dūrato sotthimāgataṃ  
ñātimittā suhajjā ca  
abhinandanti āgataṃ.  
220. Tatheva katapuññampi  
asmā lokā param gataṃ  
puññāni paṭigaṇhanti  
piyam ñātīva āgataṃ.

219. A man who has long been absent and has returned home safely from a distance is welcomed with joy by relatives, friends and well-wishers on his return.

220. In the same way, his good deeds will receive him who has done good when he goes from this world to the other, as relatives receive a dear one on his return.

End of Chapter Sixteen: Affection.

---

1. uddhamso: one who is going upstream, i.e., one who is bound for the “Pure Abodes”, (Suddhāvāsa Brahmāloka). The reference is to the anāgāmi, or non-returner, who is born in the Aviha Suddhāvāsa and from there passes upwards till he reaches the Akaniṭṭha Suddhāvāsa, the highest of the five Pure Abodes. (The Commentary).

Chapter XVII  
Anger (Kodhavagga)

XVII. (1) Rohinikḷattiyakaññā Vatthu

Verse 221

221. Kodham jahe vippajaheyya mānam  
saṃyojanam<sup>1</sup> sabbamatikkameyya  
taṃ nāmarūpasmimasajjamānam  
akiñcanam<sup>2</sup> nānupatanti dukkhā.

221. Give up anger, abandon conceit, overcome all fetters. Ills of life (dukkha) do not befall one who does not cling to mind and body and is free from moral defilements.

XVII. (2) Aññatarabhikkhu Vatthu

Verse 222

222. Yo ve uppatitam kodham  
ratham bhantamva vāraye  
tamaham sāratham brūmi  
rasmiggāho itaro jano.

222. He who restrains his rising anger as a skilful charioteer checks a speeding chariot,—him I call a true charioteer; other charioteers only hold the reins.

XVII. (3) Uttarā Upāsika Vatthu

Verse 223

223. Akkodhena jine kodham  
asādhumī sādhunā jine  
jine kadariyam dānena  
saccenā' likavādinam.

223. Conquer the angry one by not getting angry (i.e., by loving-kindness); conquer the wicked by goodness; conquer the stingy by generosity, and the liar by speaking the truth.

1. saṃyojanam: a fetter. There are ten fetters of human passion which bind man to the round of rebirths; these are cast off at different stages of Magga Insight.

2. akiñcanam: free from kiñcanā: the three kiñcanā are passion, ill will and ignorance.

## XVII. (4) Mahāmoggallānapañha Vatthu

## Verse 224

224. Saccam bhaṇe na kujjheyya  
 dajjā appampi yācito  
 etehi tihi ṭhānehi  
 gacche devāna santike.

224. One should speak the truth, one should not yield to anger, one should give when asked even if it is only a little. By means of these three, one may go to the world of the devas.

## XVII. (5) Buddhapitubrahmaṇa Vatthu

## Verse 225

225. Ahimsakā ye munayo  
 niccam kāyena samvutā  
 te yanti accutam<sup>1</sup> ṭhānam  
 yattha gantvā na socare.

225. The arahats, who do not harm others and are always restrained in their actions, go to the deathless Nibbāna, where there is no sorrow.

## XVII. (6) Puṇṇadāsi Vatthu

## Verse 226

226. Sadā jāgaramāṇānam  
 ahorattānusikkhinam  
 nibbānam adhimuttānam  
 aṭṭham gacchanti āsavā.

226. In those who are ever vigilant, who by day and by night train themselves in the three sikkhas (i.e., sīla, samādhi and paññā), and who have their mind directed towards Nibbāna, moral intoxicants become extinct.

---

1. accutam: changeless; deathless. It does not mean immortality.

## XVII. (7) Atula Upāsaka Vatthu

Verses 227, 228, 229 and 230

227. Porāṇametam Atula  
 netam ajjatanāmiva  
 nindanti tuṇhimāsīnam  
 nindanti bahubhāṇīnam  
 mitabhāṇimpī nindanti  
 natthi loke anindito.

228. Na cāhu na ca bhavissati  
 na cetaṛahi vijjati  
 ekantam nindito poso  
 ekantam vā pasamsito.

229. Yam ce viññū pasamsanti  
 anuvicca suve suve  
 acchiddavuttiṃ medhāvim  
 paññāsīlasamāhitam.

230. Nikkham jambonadasseva<sup>1</sup>  
 ko tam ninditumarahati  
 devāpi nam pasamsanti  
 brahmunāpi pasamsito.

227. It is not new, O Atula! It has always been done from ancient times. They blame one who is silent, they blame one who speaks much, and they blame one who speaks little. There is no one in this world who is not blamed.

228. There never has been, there never will be, nor is there now, anyone who is always blamed or always praised.

229, 230. If the wise praise him day after day, knowing him to be truly faultless, wise and endowed with knowledge and virtue, who would blame him, who is like a nikkha of pure gold? The devas praise him; he is praised even by the great Brahmā.

---

1. nikkham jambonadasseva: like a nikkha of jambonada gold. Jambonada gold which comes from Jambu river is the finest gold. A nikkha can be a weight-unit of gold, an ornament or a coin.

## XVIII. (8) Chabbaggiya Vattu

Verses 231,232,233 and 234

231. Kāyappakopam rakkheyya  
kāyena samvuto siyā  
kāyaduccaritam hitvā  
kāyena sucaritam care.

232. Vacīpakopam rakkheyya  
vācāya samvuto siyā  
vacīduccaritam hitvā  
vācāya sucaritam care.

233. Manopakopam rakkheyya  
manasā samvuto siyā  
manoduccaritam hitvā  
manasā sucaritam care.

234. Kāyena samvutā dhīrā  
atho vācāya samvutā  
manasā samvutā dhīrā  
te ve suparisamvutā.

231. Guard against evil deeds, control your body  
Giving up evil deeds, cultivate good deeds.

232. Guard against evil speech, control your speech.  
Giving up evil speech, cultivate good speech.

233. Guard against evil thoughts, control your  
mind. Giving up evil thoughts, cultivate good thoughts.

234. The wise are controlled in deed, they are  
controlled in speech, they are controlled in thought.  
Indeed, they are perfectly self-controlled.

End of Chapter Seventeen: Anger

## Chapter XVIII

## Impurities (Malavagga)

## XVIII. (1) Goghātakaputta Vatthu

Verses 235, 236, 237 and 238

235. Paṇḍupalāsova dānisi  
yamapurisāpi ca te upaṭṭhitā  
uyyogamukhe<sup>1</sup> ca tiṭṭhasi  
pātheyyampi ca te na vijjati.
236. So karohi dipamattano  
khippam vāyama paṇḍito bhava  
niddhantamalo anaṅgaṇo  
dibbam ariyabhūmim<sup>2</sup> upehisi.
237. Upanitavayo ca dānisi  
sampayātosī yamassa santikam  
vāso te natthi antarā  
pātheyyampi ca te na vijjati.
238. So karohi dipamattano  
khippam vāyama paṇḍito bhava  
niddhantamalo anaṅgaṇo  
na punam jā'ijaram upehisi.

235. You are now like a withered leaf; the messengers of death are near you; you are about to set out on a long journey; (yet) you have no provisions (for the journey).

236. Make a firm support for yourself; hasten to strive hard; and be wise. Having removed impurities and being free from moral defilements, you shall enter the abodes of the ariyas (i.e., Suddhāvāsa brahmā realm).

237. Now you are of advanced age, you are going to the presence of the King of Death and you cannot stop on the way; (yet) you have no provisions (for the journey).

238. Make a firm support for yourself; hasten to strive hard and be wise. Having removed impurities and being free from moral defilements, you will no longer be subject to rebirth and decay.

1. uyyogamukhe: lit., about to set out on a long journey, i.e., the journey of saṃsāra.

2. dibbam ariyabhūmim: the celestial plane of the ariyas. The reference is to the Suddhāvāsa brahmā realm or the Pure Abodes which are exclusively inhabited by the anāgāmis (the Never-Returners).

**XVIII. (2) Aññatara br̥hmaṇa Vatthu**  
**Verse 239**

239. Anupubbena medhāvi  
 thokaṃ thokaṃ khaṇe khaṇe  
 kammāro rajatasseva  
 niddhame malamattano.

239. By degrees, little by little, from moment to moment, a wise man removes his own impurities (moral defilements), as a smith removes the dross of silver or gold.

**XVIII. (3) Tissatthera Vatthu**  
**Verse 240**

240. Ayasāva malaṃ samuṭṭhitam  
 tatutṭhāya tameva khādati  
 evaṃ atidhonacāriṇam<sup>1</sup>  
 sāni kammāni nayanti duggatiṃ.

240. Just as rust is formed from iron, and corrodes the iron from which it is formed, so also, his own deeds lead the transgressor to a lower plane of existence (duggati).

**XVIII. (4) Lāḷudāyi Vatthu**  
**Verse 241**

241. Asajjhāyamalā mantā  
 anuṭṭhānamalā gharā  
 malaṃ vaṇṇassa kosajjam  
 pamādo rakkhato malaṃ.

241. Non-recitation is the taint of learning; non-maintenance is the taint of houses; indolence is the taint of beauty; unmindfulness is the taint of one who keeps watch.

**XVIII (5) Aññatarakulaputta Vatthu**  
**Verses 242 and 243**

242. Malitthiyā duccaritam  
 maccheram dadato malaṃ  
 malā ve pāpakā dhammā  
 asmim loke paramhi ca.

---

1. atidhonacāriṇam: transgressor: i.e., one who transgresses or indulges too much in the use of 'dhona', the four requisites of a bhikkhu.

243. Tato malā malataram  
avijjā paramam malam  
etam malam pahantvāna  
nimmalā hota bhikkhavo.

242. Sexual misconduct is the taint of a woman; stinginess is the taint of a giver; evil ways are indeed taints in this world as well as in the next.

243. A taint worse than these is ignorance (of the Truth), which is the greatest of taints. O Bhikkhus, abandon this taint and be taintless.

### XVIII. (6) Cūlasāribhikkhu Vatthu

#### Verses 244 and 245

244. Sujivam ahirikena  
kākasūrena dhamṣinā  
pakkhandinā pagabbhena  
saṁkiliṭṭhena jivitaṁ.

245. Hirimatā ca dujjivam  
niccam sucigavesinā  
alinenā' ppagabbhena  
suddhājīvena passatā.

244. Life is easy for one who is shameless and bold as a crow, who slanders others and is pretentious, aggressive and corrupt.

245. Life is hard for one with a sense of shame, who always seeks purity, who is free from attachment, who is modest and who sees clearly what is proper livelihood.

### XVIII. (7) Pañca Upāsaka Vatthu

#### Verses 246, 247 and 248

246. Yo paṇamatipātetī  
mesāvādaṇca bhāsati  
loke adinnamādiyati  
paradāraṇca gacchati.

247. Surāmerayapānaṇca  
yo naro anuyuñjati  
idheva meso lokasmim  
mūlam khaṇati attano.



248. Evaṃ bho purisa jānāhi  
pāpadhammā asaṇṇatā  
mā taṃ lobho adhammo ca  
ciraṃ dukkhāya randhayum.

246, 247. He who destroys life, tells lies, takes what is not given him, commits adultery, and takes intoxicating drinks, digs up his own roots even in this very life.

248. Know this, O man! Not restraining oneself is evil; do not let greed and ill will subject you to prolonged misery.

### XVIII. (8) Tissadahara Vatthu

#### Verses 249 and 250

249. Dadāti ve yathāsaddham  
yathāpasādanam jano  
tathā yo ca maṅku bhavati  
paresam pānabhojane  
na so divā vā rattiṃ vā  
samādhimadhigacchati.

250. Yassa cetam samuechinnaṃ  
mūlaghaccaṃ samūhataṃ  
sa ve divā vā rattiṃ vā  
samādhimadhigacchati.

249. People give according to their faith and their devotion; one who is displeased with others receiving food and drink cannot attain concentration (samādhi) by day or by night.

250. He, who has this feeling of displeasure cut off, uprooted and removed, will surely attain concentration (samādhi) by day or by night.

### XVIII. (9) Pañca Upāsaka Vatthu

#### Verse 251

251. Natthi rāgasamo aggi  
natthi dosasamo gaho  
natthi mohasamaṃ jālam  
natthi taṇhāsamaṃ nadi.<sup>1</sup>

---

1. natthi taṇhāsamaṃ nadi: There is no river like craving. This is because although a river can be full at times, craving can never be full, i.e., satiated.

251. There is no fire like passion, there is no grip like ill will, there is no net like ignorance, there is no river like craving.

### XVIII. (10) Meṇḍakaseṭṭhi Vatthu

#### Verse 252

252. Sudassam vajjamaññesam  
attano pana duddasam  
paresam hi so vajjāni  
opunāti yathā bhusam  
attano pana chādeti  
kalimva kitavā saṭho<sup>1</sup>.

252. It is easy for one to see the faults of others, but difficult to see one's own. That man broadcasts the faults of others like winnowing chaff in the wind, but hides his own faults as a crafty fowler covers himself.

### XVIII. (11) Ujjhānasaññitthera Vatthu

#### Verse 253

253. Paravajjānupassissa  
niccam ujjhānasaññino  
āsavā tassa vaddhanti  
ārā so āsavakkhayā.

253. In one who constantly sees the faults of others and is always disparaging them, moral intoxicants (āsavas) increase; he is far from extinction of moral intoxicants (i. e., he is far from attainment of arahatship).

### XVIII. (12) Subhaddaparibbājaka Vatthu

#### Verses 254 and 255

254. Ākāseva padam natthi  
samaṇo natthi bāhire  
papañcābhiratā pajā  
nippapañcā tathāgatā.

255. Ākāseva padam natthi  
samaṇo natthi bāhire  
saṅkhārā sassatā natthi  
natthi buddhānamiñjitam.

---

1. saṭho : a cheat, a gambler. According to the Commentary, it means a crafty fowler.

254. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). All beings take delight in fetters (i. e., craving, pride and wrong view) that prolong saṃsāra; all the Buddhas are free from these fetters.

255. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). There is no conditioned thing that is permanent; all the Buddhas are unperturbed (by craving, pride and wrong view).

End of Chapter Eighteen: Impurities.

---

## Chapter XIX

## The Just or the Righteous (Dhammaṭṭhavagga)

## XIX. (1) Vinicchayamahāmatta Vatthu

## Verses 256 and 257

256. Na tena hoti dhammaṭṭho  
 yenattham sāhasā naye  
 yo ca attham anatthañca  
 ubho niccheyya paṇḍito.

257. Asāhasena dhammena  
 samena nayatī pare.  
 dhammassa gutto medhāvi  
 “dhammaṭṭho” ti pavuccati.

256. He is not just if he decides a case arbitrarily; the wise man should decide after considering both what is right and what is wrong.

257. The wise man who decides not arbitrarily, but in accordance with the law is one who safeguards the law; he is called ‘one who abides by the law’ (dhammaṭṭho).

## XIX. (2) Chabbaggiya Vatthu

## Verse 258

258. Na tena paṇḍito hoti  
 yāvatā bahu bhāsati  
 khemī averī abhayo  
 “paṇḍito” ti pavuccati.

258. He is not a wise man just because he talks much; only he who is peaceful, free from enmity, and does no harm to others, is called ‘a wise man’.

## XIX. (3) Ekudānakhīṇāsava Vatthu

## Verse 259

259. Na tāvatā dhammadharo  
 yāvatā bahu bhāsati  
 yo ca appampi sutvāna  
 dhammam kāyena passati  
 sa ve dhammadharo hoti  
 yo dhammam nappamajjati.

259. He is not “one versed in the Dhamma” (Dhamma-dhara) just because he talks much. He who hears only a little but comprehends the Dhamma, and is not unmindful is, indeed, “one versed in the Dhamma”.

**XIX. (4) Lakunḍakabhaddiyatthera Vatthu**  
**Verses 260 and 261**

260. Na tena thero so hoti  
 yenassa palitaṃ siro  
 paripakko vayo tassa  
 “moghajjṇo” ti vuccati.

261. Yamhi saccañca dhammo ca  
 ahimsā saṃyamo damo  
 sa ve vantamalo<sup>1</sup> dhīro  
 “thero”<sup>2</sup> iti pavuccati.

260. He is not a thera just because his head is grey; he who is ripe only in years is called “one grown old in vain.”

261. Only a wise man who comprehends the Four Noble Truths and the Dhamma, who is harmless and virtuous, who restrains his senses and has rid himself of moral defilements is indeed called a thera.

**XIX (5) Sambahulabhikkhu Vatthu**  
**Verses 262 and 263**

262. Na vākkaraṇamattena  
 vaṇṇapokkharatāya vā  
 sādthurūpo naro hoti  
 issukī macchari saṭho.

263. Yassa cetam samucchinnam  
 mūlaghaccam samūhatam  
 sa vantadoso medhāvī  
 “sādthurūpo” ti vuccati.

262. Not by fine talk, nor by good looks could one be a good-hearted man, if he were envious, miserly and crafty.

263. A wise man who has cut off, uprooted and removed these and has rid himself of moral defilements is, indeed, called a good-hearted man.

1. **vantamalo** : lit., has vomited impurities.

2. **thero**: an Elder, i. e., a senior member of the Buddhist Order; but often applied to bhikkhus in general.

## XIX. (6) Hatthaka Vatthu

## Verses 264 and 265

264. Na muṇḍakena samaṇo  
abbato alikaṃ bhaṇaṃ  
icchālobhasamāpanno  
samaṇo kiṃ bhavissati.

265. Yo ca sameti pāpāni  
aṇumthūlāni sabbaso  
samitattā hi pāpānaṃ  
“samaṇo” ti pavuccati.

264. Not by a shaven head does a man become a samaṇa, if he lacks morality and austere practices, and tells lies. How could he who is full of covetousness and greed be a samaṇa?

265. He who has totally subdued all evil, great and small, is called a samaṇa because he has overcome all evil.

## XIX. (7) Aññatarabrāhmaṇa Vatthu

## Verses 266 and 267

266. Na tena bhikkhu so hoti  
yāvatā bhikkhate<sup>1</sup> pare  
vissaṃ dhammaṃ samādāya  
bhikkhu hoti na tāvatā.

267. Yo'dha puññaṇca pāpaṇca  
bāhetvā brahmacariyavā  
saṅkhāya loke carati  
sa ve “bhikkhū” ti vuccati.

266. He does not become a bhikkhu merely because he stands at the door for alms. He cannot become a bhikkhu because he acts according to a faith which is not in conformity with the Dhamma.

267. In this world, he who lays aside both good and evil, who leads the life of purity, and lives meditating on the khandha aggregates is, indeed, called a bhikkhu.

---

1. bhikkhate : lit., begs.

## XIX. (8) Titthiya Vatthu

## Verses 268 and 269

268. Na monena muni hoti  
mūḷharūpo aviddasu  
yo ca tulaṃva paggayha  
varamā<sup>1</sup>dāya paṇḍito.

269. Pāpāni parivajjeti  
sa muni tena so muni  
yo munāti ubho loka<sup>2</sup>  
“muni” tena pavuccati.

268, 269. Not by silence does one become a muni, if one is dull and ignorant. Like one holding a pair of scales, the wise takes what is good and rejects what is evil. For this reason he is a muni. He who understands both internal and external aggregates is also, for that reason, called a muni.

## XIX. (9) Bālisika Vatthu

## Verse 270

270. Na tena ariyo hoti  
yena pāṇāni himsati  
ahimsā sabbapāṇānam  
“ariyo” ti pavuccati.

270. He who harms living beings is, for that reason, not an ariya (a Noble One); he who does not harm any living being is called an ariya<sup>3</sup>.

## XIX. (10) Sambahulasilādisampannabhikkhu Vatthu

## Verses 271 and 272

271. Na silabbatamattena  
bāhusaccena vā pana  
atha vā samādhilābhena  
vivittasayanena vā.

---

1. varam: the best, the good, the noble. In this context, it means morality (sīla), concentration (samādhi) and knowledge (paññā), etc (The Commentary)

2. ubho loka: lit., both worlds, meaning internal and external aggregates, or one's own aggregates as well as those of others.

3. ariya: one who has realized one of the four maggas.

272. Phusāmi nekkhammasukhaṃ<sup>1</sup>  
 aputhujjanasevitaṃ  
 bhikkhu vissāsamāpādi  
 appatto āsavakkhayaṃ.

271, 272. Not by mere moral practice, nor by much learning, nor by acquiring concentration, nor by dwelling in seclusion, nor by assuring oneself "I enjoy the bliss of Anāgāmi Fruition that is not enjoyed by common worldlings (puthujjanas)" should the bhikkhu rest content without attaining the extinction of moral intoxicants (āsavas) [ i.e., without attaining arahatship ].

End of Chapter Nineteen: The Just or the Righteous.

-----

---

1. nekkhammasukhaṃ: In this context, Anāgāmisukhaṃ, i.e., Anāgāmi Fruition, the fruition that follows the attainment of Anāgāmi Magga.



## Chapter XX

## The Path (Maggavagga)

## XX. (1) Pañcasatabhikkhu Vatthu

## Verses 273, 274 and 275

273. Maggāṇaṭṭhaṅgiko<sup>1</sup> seṭṭho  
saccānaṃ caturo padā<sup>2</sup>  
virāgo seṭṭho dhammānaṃ<sup>3</sup>  
dvipadānañca cakkhumā.

274. Eseva maggo natthañño  
dassanassa visuddhiyā  
etañhi tumhe paṭipajjatha  
mārassetaṃ pamohanaṃ.

275. Etañhi tumhe paṭipannā  
dukkhassantaṃ karissatha  
akkhāto vo mayā maggo  
aññāya sallakantaṃ.

276. Tumhehi kiccamaṭappaṃ  
akkhātāro tathāgatā  
paṭipannā pamokkhanti  
jhāyino mārabandhanā.

273. 'Of paths, the Path of Eight Constituents is the noblest; of truths, the Four Noble Truths are the noblest; of the dhammas, the absence of craving (i.e., Nibbāna) is the noblest; of the two-legged beings, the All-Seeing Buddha is the noblest.

274. This is the only Path, and there is none other for the purity of vision. Follow this Path; it will bewilder Māra.

---

1. **aṭṭhaṅgiko**: Ariya Aṭṭhaṅgika Magga, or the Noble Path of Eight Constituents. This is the Path pointed out by the Buddha for liberation from the round of existences. The Eight Constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.

2. **caturo padā**: Cattāri Ariyasaccāni, or the Four Noble Truths. These are the four Truths upon which the whole doctrine of the Buddha is based. They are: (a) the Noble Truth of Dukkha; (b) the Noble Truth of the Cause of Dukkha, i.e., craving; (c) the Noble Truth of the Cessation of Dukkha; and (d) the Noble Truth of the Path leading to the Cessation of Dukkha. (N.B. Dukkha, in this context, means the five aggregates of attachment or Pañcupādānakkhandha).

3. **dhammā**: both conditioned and unconditioned things.

275. Following this Path, you will make an end of dukkha. Having myself known the Path which can lead to the removal of the thorns of moral defilements, I have shown you the Path.

276. You yourselves should make the effort; the Tathāgatas (Buddhas) can only show the way. Those who practise the Tranquillity and Insight Meditation are freed from the bond of Māra.

**XX. (2), (3) and (4) Aniccalakkhaṇa, Dukkhalakkhaṇa  
and Anattalakkhaṇa Vatthu**

**Verses 277, 278. and 279**

277. "Sabbe saṅkhārā aniccā" ti  
yadā paññāya<sup>1</sup> passati  
atha nibbindati dukkhe  
esa maggo visuddhiyā.

278. "Sabbe saṅkārā dukkhā" ti  
yadā paññāya passati  
atha nibbindati dukkhe  
esa maggo visuddhiyā.

279. "Sabbe dhammā anattā" ti  
yadā paññāya passati  
atha nibbindati dukkhe  
esa maggo visuddhiyā.

277. "All conditioned phenomena are impermanent"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

278. "All conditioned phenomena are dukkha"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

279. "All phenomena (dhammas) are without Self"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

---

1. paññā: Insight-wisdom (Vipassanā paññā).

## XX. (5) Padhānakammikatissatthera Vatthu

## Verse 280

280. Uṭṭhānakālamhi anuṭṭhahāno  
 yuvā balī ālasiyaṃ upeto  
 saṃsanna saṅkappamaṇo kusīto  
 paññāya maggaṃ alaso na vindati.

280. The idler who does not strive when he should be striving, who though young and strong is given to idleness, whose thoughts are weak and wandering, will not attain Magga Insight which can only be perceived by wisdom.

## XX. (6) Sūkarapeta Vatthu

## Verse 281

281. Vācānurakkhī manasā susaṃvuto  
 kāyena ca nākusalaṃ kayirā  
 ete tayo kammaṇatthe visodhaye  
 ārādhaye magga' misippaveditaṃ.

281. One should be careful in speech, be well-restrained in mind, and physically, too, one should do no evil. One should purify these three courses of action and accomplish the practice of the Path of Eight Constituents made known by the Buddhas.

## XX. (7) Poṭṭhilaṭṭhera Vatthu

## Verse 282

282. Yogā ve jāyati bhūri  
 ayogā bhūrisaṅkhayo  
 etaṃ dvedhāpathaṃ ñatvā  
 bhavāya vibhavāya ca  
 tathā'ttānaṃ niveseyya  
 yathā bhūri pavaḍḍhati.

282. Indeed, wisdom is born of meditation; without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.

**XX. (8) Pañcamahallakabhikkhu Vatthu**

**Verses 283 and 284**

283. Vanam chindatha mā rukkham  
vanato jāyate bhayam  
chetvā vanañca vanathañca  
nibbanā hotha bhikkhavo.

284. Yāva hi vanatho na chijjati  
aṇumattopi narassa nārisu  
paṭibaddhamanova tāva so  
vaccho khirapakova mātari.

283. O Bhikkhus, cut down the forest of craving, not the real tree; the forest of craving breeds danger (of rebirth). Cut down the forest of craving as well as its undergrowth and be free from craving.

284. So long as craving of man for woman is not cut down and the slightest trace of it remains, so long is his mind in bondage as the calf is bound to its mother.

**XX. (9) Suvanṇakāratthera Vatthu**

**Verse 285**

285. Uchchinda sinehamattano  
kumudam sārādikaṃva pāṇinā  
santimaggameva<sup>1</sup> brūhaya  
Nibbānam sugatena desitam.

285. Cut off your craving as one plucks an autumn lily with the hand. Nibbāna has been expounded on by the Buddha; cultivate that Path which leads to it.

**XX. (10) Mahādhanaṇḍiya Vatthu**

**Verse 286**

286. Idha vassam vasissāmi  
idha hemantagimhisu  
iti bālo vicinneti  
antarāyam na bujjhati.

286. "Here will I live in the rainy season; here will I live in the cold season and the hot season," so imagines the fool, not realizing the danger (of approaching death).

---

1. santimaggam: the Path that leads to Nibbāna, i.e., the Path with Eight Constituents.

## XX. (11) Kisāgotamī Vatthu

## Verse 287

287. Tam puttapasusammattam  
byāsattamanasam naram  
suttam gānam mahoghova  
maccu ādāya gacchati.

287. The man who dotes on his children and his herds of cattle, whose mind longs for and is attached to sensual pleasures, is carried away by Death even as a sleeping village is swept away by a great flood.

## XX. (12) Paṭācārā Vatthu

## Verses 288 and 289

288. Na santi puttā tāṇāya  
na pitā nāpi bandhavā  
antakenā' dhipannassa  
natthi ñāṭisu tāṇatā.

289. Etamatthavasam ñatvā  
paṇḍito sīlasamvuto  
nibbānagamanam maggam  
khippameva visodhaye.

288. Not sons, nor parents, nor close relatives can protect one assailed by Death; indeed, neither kith nor kin can give protection.

289. Knowing this, the wise man restrained by morality should quickly clear (the obstacles to) the Path leading to Nibbāna.

End of Chapter Twenty : The Path.

---

## Chapter XXI

## Miscellaneous (Pakiṇṇakavagga)

## XXI.(1) Attanopubbakamma Vatthu

## Verse 290

290. Mattā sukhapariccāgā  
 passe ce vipulam sukham  
 caje mattāsukham dhīro  
 sampassam vipulam sukham.<sup>1</sup>

290. If by giving up small pleasures, great happiness is to be found, the wise should give up small pleasures seeing (the prospect of) great happiness.

## XXI. (2) Kukkuṭaṇḍakhādikā Vatthu

## Verse 291

291. Paradukkhūpadhānena  
 attano sukhamicchatī  
 verasamsaggasamsaṭṭho  
 verā so na parimuccati.

291. He who seeks his own happiness by inflicting pain on others, being entangled by bonds of enmity, cannot be free from enmity.

## XXI. (3) Bhaddiyānam bhikkhūnam Vatthu

## Verses 292 and 293

292. Yam hi kiccam apaviddham  
 akiccam pana kariyati  
 unnaḷānam pamattānam  
 tesam vaḍḍhanti āsavā.  
 293. Yesaṅca susamāraddhā  
 niccam kāyagatā sati  
 akiccam te na sevanti  
 kicce sātaccakārino  
 satānam sampajānānam  
 attham gacchanti āsavā.

292. In those who leave undone what should indeed be done but do what should not be done, who are conceited and unmindful, moral intoxicants increase.

---

1. vipulam sukham: According to the Commentary, it means the bliss of Nibbāna.

293. In those who always make a good effort in meditating on the body, who do not do what should not be done but always do what should be done, who are also mindful and endowed with clear comprehension, moral intoxicants come to an end.

#### XXI. (4) Lakunḍaka Bhaddiya Vatthu

##### Verses 294 and 295

294. Mātaram pitaram hantvā  
rājāno dve ca khattiye  
raṭṭham sānucaram hantvā  
anigho yāti<sup>1</sup> brāhmaṇo.

295. Mātaram pitaram hantvā  
rājāno dve ca sotthiye  
veyagghapañcamam<sup>2</sup> hantvā  
anigho yāti<sup>1</sup> brāhmaṇo.

294. Having killed mother (i. e., Craving), father (i. e., Conceit), and the two kings (i. e., Eternity-belief and Annihilation-belief), and having destroyed the kingdom (i. e., the sense bases and sense objects) together with its revenue officer (i. e., attachment), the brāhmaṇa (i. e., the arahat) goes free from dukkha.

295. Having killed mother, father, the two brahmin kings and having destroyed the hindrances of which the fifth (i. e., doubt) is like a tiger-infested journey, the brāhmaṇa (i. e., the arahat) goes free from dukkha.

#### XXI. (5) Dārusākaṭikaputta Vatthu

##### Verses 296, 297, 298, 299, 300 and 301

296. Suppabuddham pabujjhanti  
sadā gotamasāvakā  
yesam divā ca ratto ca  
niccam buddhagatā sati.

297. Suppabuddham pabujjhanti  
sadā gotamasāvakā  
yesam divā ca ratto ca  
niccam dhammagatā sati.

1. anigho yāti; goes unharmed, i. e., liberated from the round of rebirths (saṃsāra).

2. veyagghapañcamam; veyaggha + pañcamam, i. e., like a tiger + the fifth. There are five hindrances, nīvaraṇas. The reference here is to the fifth hindrance, viz., doubt (vicikicchā).

298. Suppabuddham pabujjhanti  
sadā gotamasāvakā  
yesam divā ca ratto ca  
niccam saṃghagatā sati.
299. Suppabuddham pabujjhanti  
sadā gotamasāvakā  
yesam divā ca ratto ca  
niccam kāyagatā sati.
300. Suppabuddham pabujjhanti  
sadā gotamasāvakā  
yesam divā ca ratto ca  
ahimsāya rato mano.
301. Suppabuddham pabujjhanti  
sadā gotamasāvakā  
yesam divā ca ratto ca  
bhāvanāya rato mano.

296. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Buddha.

297. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Dhamma.

298. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Saṃgha.

299. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the component parts of the body.

300. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in being compassionate (lit., harmless).

301. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in the cultivation (of good-will towards all).



## XXI. (6) Vajjiputtakabhikkhu Vatthu

## Verse 302

302. Duppabbajjāṃ durabhiramaṃ  
 durāvāsā gharā dukkhā  
 dukkho' samānasamvāso  
 dukkhānupatitaddhagū  
 tasmā na caddhagū siyā  
 na ca dukkhānupatito siyā.

302. It is hard to become a bhikkhu; it is hard to be happy in the practice of a bhikkhu. The hard life of a householder is painful; to live with those of a different temperament is painful. A traveller in saṃsāra is continually subject to dukkha; therefore, do not be a traveller in saṃsāra; do not be the one to be subject to dukkha again and again.

## XXI. (7) Cittagahapati Vatthu

## Verse 303

303. Saddho silena sampanno  
 yasobhogasamappito  
 yaṃ yaṃ padesaṃ bhajati  
 tattha tattheva pūjito.

303. He, who is full of faith and virtue, who also possesses fame and fortune, is held in reverence wherever he goes.

## XXI. (8) Cūḷasubhaddā Vatthu

## Verse 304

304. Dūre santo pakāsentī  
 himavantova pabbato  
 asantettha na dissanti  
 rattim khittā yathā sarā.

304. Like the Himalayas, the good are visible even from afar; like arrows shot in the night, the wicked are not seen even though they may be near.

XXI. (9) Ekavihāritthera Vatthu

Verse 305

305. Ekāsanam ekaseyyam  
eko caramatandito  
eko damayamattānam  
vanante ramito siyā.

305. He who sits alone, lies down alone, walks<sup>1</sup> alone in diligent practice, and alone tames himself should find delight in living in the forest.

End of Chapter Twenty-One : Miscellaneous.

---

---

1. All these postures are connected with the cultivation of Insight Development. (The Commentary)

## Chapter XXII

## The Chapter on Niraya (Nirayavagga)

## XXII. (1) Sundarīparibbāṇikā Vatthu

## Verse 306

306. Abhūtavādī nirayaṃ upeti  
 yo vāpi katvā na karomi' cāha  
 ubhopi te pecca samā bhavanti  
 nihīnakammā manujā parattha.

306. One who tells lies (about others) goes to niraya; one who has done evil and says, "I did not do it," also goes to niraya. Both of them being evil-doers, suffer alike (in niraya) in their next existence.

## XXII. (2) Duccaritaphalapīṭṭha Vatthu

## Verse 307

307. Kāsāvakaṇṭhā bahavo  
 pāpadhammā asaṇṇatā  
 pāpā pāpehi kammehi  
 nirayaṃ te upapajjare.

307. Many men wearing the yellow robe up to their necks who have an evil disposition and are unrestrained in thought, word and deed are reborn in niraya on account of their evil deeds.

## XXII. (3) Vaggumudātiriya Bhikkhu Vatthu

## Verse 308

308. Seyyo ayoguḷo bhutto  
 tatto aggisikhūpamo  
 yañce bhuñjeyya dussilo  
 raṭṭhapiṇḍamasaṇṇato.

308. It is better for one to eat a red-hot lump of iron burning like a flame than to eat alms-food offered by the people, if one is without morality (sīla) and unrestrained in thought, word and deed.

## XXII. (4) Khemakaseṭṭhiputta Vatthu

## Verses 309 and 310

309. Cattāri ṭhānāni naro pamatto  
 āpajjati paradārūpasevī  
 apuññalābham na nikāmaseyyam  
 nindam tatīyam nirayam catuttham.

310. Apuññalābho ca gatī ca pāpikā  
 bhītaṣṣa bhītāya ratī ca thokikā  
 rājā ca daṇḍam garukam paṇeti  
 tasmā naro paradāram na seve.

309. Four misfortunes befall a man who is unmindful of right conduct and commits sexual misconduct with another man's wife: acquisition of demerit, disturbed sleep, reproach, and suffering in niraya.

310. Thus, there is the acquisition of demerit, and there is rebirth in the evil apāya realms. The enjoyment of a scared man with a scared woman is short-lived, and the king also metes out severe punishment. Therefore, a man should not commit sexual misconduct with another man's wife.

## XXII. (5) Dubbacabhikkhu Vatthu

## Verses 311, 312 and 313

311. Kuso yathā duggahito  
 hatthamevā' nukantati  
 sāmāññam dupparāmaṭṭham  
 nirayāyu' pakadḍhati

312. Yam kiñci sithilam kammam  
 samkiliṭṭhañca yam vatam  
 saṅkassaram brahmacariyam  
 na tam hoti mahapphalam.

313. Kayirā ce kayirāthenam  
 daḥhamenam parakkame  
 sithilo hi paribbājo  
 bhiyyo ākirate rajam.

311. Just as kusa grass if badly held cuts that very hand, so also, the ill-led life of a bhikkhu drags that bhikkhu down to niraya.

312. An act perfunctorily performed, or a practice that is depraved, or a questionable conduct of a bhikkhu is not of much benefit.

313. If there is anything to be done, do it well; do it firmly and energetically; for the slack life of a bhikkhu scatters much dust (of moral defilements).

## XXII. (6) Issāpakata Itthi Vatthu

### Verse 314

314. Akataṃ dukkaṭaṃ seyyo  
pacchā tappati dukkaṭaṃ  
katañca sukataṃ seyyo  
yaṃ katvā nānutappati.

314. It is better not to do an evil deed; an evil deed torments one later on. It is better to do a good deed as one does not have to repent for having done it.

## XXII (7) Sambahulabhikkhu Vatthu

### Verse 315

315. Nagaraṃ yathā paccantaṃ  
guttaṃ santarabāhiraṃ  
evaṃ gopetha attānaṃ<sup>1</sup>  
khaṇo vo mā upaccagā  
khaṇātītā hi socanti  
nirayaṃhi samappitā.

315. As a border town is guarded both inside and outside, so guard yourself. Let not the right moment go by; for those who miss this moment come to grief when they fall into niraya.

---

1. evaṃ gopetha attānaṃ: so guard yourself; i.e., to guard the internal as well as the external senses. The six internal senses (sense bases) are eye, ear, nose, tongue, body and mind; the six external senses (sense objects) are visible object, sound, odour, taste, touch and idea.

XXII. (8) Nigaṇṭha Vatthu

Verses 316 and 317

316. Alajjitāye lajjanti  
lajjitāye na lajjare  
micchādiṭṭhisamādānā  
sattā gacchanti duggatim.

317. Abhaye bhayadassino  
bhaye cābhayadassino  
micchādiṭṭhisamādānā  
sattā gacchanti duggatim.

316. Those beings who are ashamed of what should not be ashamed of, who are not ashamed of what should be ashamed of, and who hold wrong views go to a lower plane of existence (duggati).

317. Those beings who see danger in what is not dangerous, who do not see danger in what is dangerous, and who hold wrong views go to a lower plane of existence (duggati).

XXII. (9) Titthiyasāvaka Vatthu

Verses 318 and 319

318. Avajje vajjamatino  
vajje cāvajjadassino  
micchādiṭṭhisamādānā  
sattā gacchanti duggatim.

319. Vajjañca vajjato ñatvā  
avajjañca avajjato  
sammādiṭṭhisamādānā  
sattā gacchanti suggatim.

318. Beings who imagine wrong in what is not wrong, who do not see wrong in what is wrong, and who hold wrong views go to a lower plane of existence (duggati).

319. Beings who know what is wrong as wrong, who know what is right as right, and who hold right views go to a happy plane of existence (suggati).

## Chapter XXIII

## The Elephant (Nāgavagga)

## XXIII. (1) Attadanta Vatthu

## Verses 320, 321 and 322

320. Ahaṃ nāgo va saṅgāme  
cāpato patitaṃ saraṃ  
ativākyam titikkhissam  
dussilo hi bahujjano.

321. Dantaṃ nayanti samitiṃ  
dantaṃ rājā' bhirūhati  
danto seṭṭho manussesu  
yo' tivākyam titikkhati.

322. Varamassatarā dantā  
ājāniyā ca sindhavā  
kuñjarā ca mahānāgā  
attadanto tato varam.

320. As an elephant in battlefield withstands the arrow shot from a bow, so shall I endure abuse. Indeed, many people are without morality.

321. Only the trained (horses and elephants) are led to gatherings of people; the king mounts only the trained (horses and elephants). Noblest among men are the tamed, who endure abuse.

322. Mules, thoroughbred horses, horses from Sindh, and great elephants are noble only when they are trained; but one who has tamed himself (through Magga Insight) is far nobler.

## XXIII. (2) Hatthācariyapubbaka Bhikkhu Vatthu

## Verse 323

323. Na hi etehi yānehi  
gaccheyya agataṃ disaṃ  
yathā' ttanā sudantena  
danto dantena gacchati.

323. Indeed, not by any means of transport (such as elephants and horses) can one go to the place one has never been before (i.e., Nibbāna); but by thoroughly taming oneself, the tamed one<sup>1</sup> can get to that place (i.e., Nibbāna).

---

1. The tamed one: One, who having first controlled the senses, has later developed Magga Insight. (The Commentary)

**XXIII. (3) Parijīṇṇa Brāhmaṇaputta Vatthu****Verse 324**

324. Dhanapālo nāma kuñjaro  
 kaṭukabhedano dunnivārayo  
 baddho kabaḷaṃ na bhuñjati  
 sumarati nāgavanassa kuñjaro.

324. The elephant called Dhanapāla, in severe must and uncontrollable, being in captivity, eats not a morsel, yearning for his native forest (i.e., longing to look after his parents).

**XXIII. (4) Pasenadikosala Vatthu****Verse 325**

325. Middhī yadā hoti mahagghaso ca  
 niddāyitā samparivattasāyī  
 mahāvarāhova nivāpapattho  
 punappunam gabbhamupeti mando.

325. The stupid one, who is lazy, gluttonous, and drowsy, who just wallows like a well-fed pig, is subject to repeated rebirths.

**XXIII. (5) Sānusāmaṇera Vatthu****Verse 326**

326. Idam pure cittamacāri cārikam  
 yenicchakam yatthakāmam yathāsukham  
 tadajjaham niggaheṣṣāmi yoniso  
 hatthippabhinnaṃ viya aṅkusaggaho.

326. In the past, this mind has wandered as it liked, wherever it liked, at its own pleasure. Now I will control my mind wisely, as a mahout with his goad controls an elephant in must.

**XXIII. (6) Pāveyyakahatthi Vatthu****Verse 327**

327. Appamādaratā hoṭha  
 sacittamanurakkhatha  
 duggā uddharath' attānam  
 paṅke sannova kuñjaro.

327. Take delight in mindfulness, guard your mind well. As an elephant stuck in mire pulls itself out, so also, pull yourself out of the mire of moral defilements.



**XXIII. (7) Sambahulabhikkhu Vatthu****Verses 328, 329 and 330**

328. Sace labhetha nipakam sahāyam  
saddhim caram sādhuvihāri dhīram  
abhibhuyya sabbāni parissayāni  
careyya tena' ttamano satimā.

329. No ce labhetha nipakam sahāyam  
saddhim caram sādhuvihāri dhīram  
rājāva rattham vijitam pahāya  
eko care mātaṅga' raññeva nāgo.

330. Ekassa caritam seyyo  
natthi bāle sahāyatā  
eko care na ca pāpāni kayirā  
appossukko mātaṅga' raññeva nāgo.

328. If one finds a sagacious friend, who is a virtuous and steadfast companion, one should live with him joyfully and mindfully, overcoming all dangers.

329. If one cannot find a sagacious friend, who is a virtuous and steadfast companion, one should live alone like the king who gave up and left the country he had won, and like the elephant Mātaṅga roaming alone in the forest.

330. It is better to live alone; there is no fellowship with a fool. So one should live alone, do no evil, and be carefree like the elephant Mātaṅga roaming alone in the forest.

**XXIII. (8) Māra Vatthu****Verses 331, 332 and 333**

331. Atthamhi jātamhi sukhā sahāyā  
tuṭṭhi sukhā yā itarītarena  
puññaṃ sukhaṃ jīvitasāṅkhayamhi  
sabbassa dukkhassa sukhaṃ pahānaṃ.

332. Sukhā matteyyatā loke  
atho petteyyatā sukhā  
sukhā sāmaññatā loke  
atho brahmaññatā sukhā.

333. Sukhaṃ yāva jarā sīlam  
sukhā saddhā paṭiṭṭhitā  
sukho paññāya paṭilābho  
pāpānaṃ akaraṇaṃ sukhaṃ.

331. It is good to have friends when the need arises; it is good to be content with anything that is available; it is good to have merit when life is about to end: it is good to be rid of all dukkha.

332. In this world it is good to be dutiful to one's mother; also it is good to be dutiful to one's father. In this world also it is good to minister unto samaṇas<sup>1</sup>; also, it is good to minister unto brāhmaṇas<sup>2</sup>.

333. It is good to have virtue till old age, it is good to have unshakeable faith, it is good to gain wisdom, it is good to do no evil.

End of Chapter Twenty-three: The Elephant.

---



---

1. samaṇas: recluses.

2. brāhmaṇas: here means Buddhas, paccekabuddhas or arahats.  
(The Commentary)

## Chapter XXIV

## Craving (Taṇhāvagga)

## XXIV. (1) Kapilamaccha Vatthu

## Verses 334, 335, 336 and 337

334. Manujassa pamattacārino  
 taṇhā vadḍhati māluvā viya  
 so plavatī hurā hurāṃ  
 phalamicchamva vanasmi vānaro.

335. Yam esā sahate jammi  
 taṇhā loke visattikā  
 sokā tassa pavaḍḍhanī  
 abhivaṭṭhamva bīraṇaṃ.

336. Yo cetam sahate jammim  
 taṇham loke duraccayaṃ  
 sokā tamhā papatanti  
 uḍabinduva pokkharā.

337. Tam vo vadāmi bhaddam vo  
 yāvante' ttha samāgatā  
 taṇhāya mūlam khaṇatha  
 usīratthova bīraṇaṃ  
 mā vo naḷamva sotova  
 māro bhañji punappunaṃ.

334. In a man who is unmindful craving grows like a creeper. He runs from birth to birth, like a monkey seeking fruits in the forest.

335. In this world, sorrow grows in one who is overwhelmed by this vile craving that clings to the senses, just as (well-watered) bīraṇa grass grows luxuriantly.

336. In this world, sorrow falls away from one who overcomes this vile craving that is difficult to get rid of, just as water-drops fall away from a lotus leaf.

337. Therefore, I will deliver this worthy discourse to all of you who have assembled here. Dig up the root of craving just as one who wishes to have the fragrant root digs up the bīraṇa grass. Do not let Māra' destroy you again and again, as the flood destroys the reed.

## XXIV. (2) Sūkarapotikā Vatthu

Verses 338,339,340,341,342 and 343

338. Yathāpi mūle anupaddave daḷhe  
chinnopi rukkho punareva rūhati  
evampi taṇhānusaye anūhate  
nibbattati dukkhamidaṃ punappunam.
339. Yassa chattimsati sotā  
manāpasavanā bhusā  
mahā vahanti duddiṭṭhim  
saṅkappā rāganissitā.
340. Savanti sabbadhi sotā  
latā uppajja tiṭṭhati  
tañca disvā lataṃ jātam  
mulam paññāya chindatha.
341. Saritāni sinehitāni ca  
somanassāni bhavanti jantuno  
te sātasiṭā sukhesino  
te ve jātijarūpagā narā.
342. Tasiṇāya purakkhatā pajā  
parisappanti sasova bandhito  
saṃyojanasaṅgasattakā  
dukkhamupenti punappunam cirāya.
343. Tasiṇāya purakkhatā pajā  
parisappanti sasova bandhito  
tasmā tasiṇam vinodaye  
ākaṅkhanta virāgamattano.

338. Just as a tree with roots undamaged and firm grows again even though cut down, so also, if latent craving is not rooted out, this dukkha (of birth, ageing and death) arises again and again.

339. That man of wrong views, in whom the thirty-six streams (of craving) that flow towards pleasurable objects are strong, is carried away by his many thoughts connected with passion.

340. The stream of craving flows towards all sense objects; the creeper of craving arises (at the six sense-doors) and fixes itself (on the six sense objects). Seeing that creeper of craving growing, cut off its roots with Magga Insight.

341. In beings, there flows happiness that is smeared with craving; those beings attached to pleasure and seeking pleasure are, indeed, subject to birth and ageing.

342. People beset with craving are terrified like a hare caught in a snare; held fast by fetters and bonds they undergo dukkha (round of rebirths) again and again, for a long time.

343. People beset with craving are terrified like a hare caught in a snare. Therefore, one who wishes to free himself from craving should eradicate craving.

#### XXIV. (3) Vibbhantabhikkhu Vatthu

##### Verse 344

344. Yo nibbanatho vanādhimutto  
vanamutto vanameva dhāvati  
taṃ puggalametha passatha  
mutto bandhanameva dhāvati.

344. Having left the forest of desire (i.e., the life of a householder), he takes to the forest of the practice (i.e., the life of a bhikkhu); but when he is free from the forest of desire he rushes back to that very forest. Come, look at that man who having become free rushes back into that very bondage.

#### XXIV. (4) Bandhanāgāra Vatthu

##### Verses 345 and 346

345. Na taṃ daḷhaṃ bandhanamāhu dhīrā  
yadāyasam dārujapabbajāñña  
sārattarattā maṇikuṇḍalesu  
puttesu dāresu ca yā apekkhā.

346. Etaṃ daḷhaṃ bandhanamāhu dhīrā  
ohārinam sithilam duppamuñcam  
etampi chetvāna paribbajanti  
anapekkhino kāmasukham pahāya.

345, 346. The wise do not say that bonds made of iron, of wood, and of hemp are strong bonds; they say that only passionate attachment to and care for gems and jewellery, children and wives are strong bonds. These drag one down (to lower planes of

existence) and although they seem yielding are difficult to unfasten. The wise, cutting off this bond (of craving) and resolutely giving up sensual pleasures, renounce the world.

#### XXIV. (5) Khemātherī Vatthu

##### Verse 347

347. Ye rāgarattā'nupatanti sotam  
sayamkatam makkaṭakova jālam  
etampi chetvāna vajanti dhīrā  
anapekkhino sabbadukkham pahāya.

347. Beings who are infatuated with lust fall back into the Stream of Craving they have generated, just as a spider does in the web it has spun. The wise, cutting off the bond of craving, walk on resolutely, leaving all ills (dukkha) behind.

#### XXIV. (6) Uggasena Vatthu

##### Varse 348

348. Muñca pure<sup>1</sup> muñca pacchato<sup>2</sup>  
majjhe<sup>3</sup> muñca bhavassa pāragū<sup>4</sup>  
sabbattha vimuttamānaso  
na punam jātijaram upehisi.

348. Give up the past, give up the future, give up the present. Having reached the end of existences, with a mind freed from all (conditioned things), you will not again undergo birth and decay.

#### XXIV. (7) Cūḷadhanuggaha Paṇḍita Vatthu

##### Verses 349 and 350

349. Vitakkamathitassa jantuno  
tibbarāgassa subhānupassino  
bhiyyo taṇhā pavaḍḍhati  
esa kho daḥham karoti bandhanam.

1,2,3. pure, pacchato, majjhe: The reference is to attachment to the past, future and present khandha aggregates.

4. bhavassa pāragū: one who has gone to the other shore or end of existences (i. e., Nibbāna); an arahat.



350. Vitakkūpasame ca yo rato  
 asubham bhāvayate sadā sato  
 esa kho byanti kāhiti  
 esa checchati mārabandhanam.

349. In a man who is disturbed by (sensual) thoughts, whose passions are strong, and who keeps seeing objects as being pleasant, craving grows more and more. Indeed, he makes his bondage strong.

350. A man who takes delight in calming (sensual) thoughts, who is ever mindful, and meditates on the impurity (of the body, etc.) will certainly get rid (of craving); this man will cut the bond of Māra.

#### XXIV. (8) Māra Vatthu

##### Verses 351 and 352

351. Niṭṭhaṅgato asantāsi  
 vītaṇho anaṅgaṇo  
 acchindi bhavasallāni  
 antimoyaṃ samussayo.

352. Vītaṇho anādāno  
 niruttipadakovidō<sup>1</sup>  
 akkharānaṃ sannipātaṃ  
 jaññā pubbāparāni ca  
 sa ve "antimasārjō  
 mahāpañño mahāpuriso" ti vuccati.

351. He who has attained arahatship is free from fear, free from craving, and free from moral defilements. He has cut off the thorns of existence (such as lust). This is the last existence<sup>2</sup> (for him).

352. He who is free from craving and from attachment, who is skilled in the knowledge of the significance of terms, who knows the grouping of letters and their sequence is indeed called "one who has lived his last, a man of great wisdom, a great man".

---

1. niruttipadakovidō : skilled in niruttipatisambhidā i.e., skilled in the knowledge of words.

2. lit., body.

## XXIV. (9) Upakājīvaka Vatthu

## Verse 353

353. Sabbābhibhū sabbavidūhamasmi  
 sabbesu dhammesu anūpalitto  
 sabbañjaho taṇhakkhaye vimutto  
 sayam abhiññāya kamuddiseyyam.

353. I have overcome all, I know all, I am detached from all, I have given up all; I am liberated from moral defilements having eradicated Craving (i.e., I have attained arahatship). Having comprehended the Four Noble Truths by myself, whom should I point out as my teacher?

## XXIV. (10) Sakkapañha Vatthu

## Verse 354

354. Sabbadānam dhammadānam jināti  
 sabbarasam dhammaraso jināti  
 sabbaratim dhammarati jināti  
 taṇhakkhayo sabbadukkham jināti.

354. The gift of the Dhamma excels all gifts; the taste of the Dhamma excels all tastes; delight in the Dhamma excels all delights. The eradication of Craving (i.e., attainment of arahatship) overcomes all ills (saṃsāra dukkha)<sup>1</sup>.

## XXIV. (11) Aputtakaseṭṭhi Vatthu

## Verse 355

355. Hananti bhogā dummedham  
 no ca pāragavesino  
 bhogataṇhāya dummedho  
 hanti aññeva attanam.

355. Wealth destroys the foolish; but it cannot destroy those who seek the other shore (i.e., Nibbāna). By his craving for wealth the fool destroys himself, as he would destroy others.

---

1. The eradication of Craving leads to cessation of khandha aggregates, which means the end of rebirths.



## XXIV. (12) Aṅkura Vattho

Verses 356, 357, 358 and 359

356. Tiṇadosāni khettāni  
rāgadosā ayam pajā  
tasmā hi vītarāgesu  
dinnam hoti mahapphalaṃ.

357. Tiṇadosāni khettāni  
doṣadosā ayam pajā  
tasmā hi vītadosesu  
dinnam hoti mahapphalaṃ.

358. Tiṇadosāni khettāni  
mōhadosā ayam pajā  
tasmā hi vītamohesu  
dinnam hoti mahapphalaṃ.

359. Tiṇadosāni khettāni  
icchādosā ayam pajā  
tasmā hi vīgaticchesu  
dinnam hoti mahapphalaṃ.

356. Weeds damage fields; lust spoils all beings. Therefore, giving to those free from lust yields great benefit.

357. Weeds damage fields; ill will spoils all beings. Therefore, giving to those free from ill will yields great benefit.

358. Weeds damage fields; ignorance spoils all beings. Therefore, giving to those free from ignorance yields great benefit.

359. Weeds damage fields; covetousness spoils all beings. Therefore, giving to those free from covetousness yields great benefit.

End of Chapter Twenty-four: Craving.

## Chapter XXV

## The Bhikkhu (Bhikkhuvagga)

## XXV. (1) Pañcabhikkhu Vatthu

## Verses 360 and 361

360. Cakkhunā saṁhvaro sādhu  
sādhu soteṇa saṁhvaro  
ghāṇeṇa saṁhvaro sādhu  
sādhu jivhāya saṁhvaro.

361. Kāyena saṁhvaro sādhu  
sādhu vācāya saṁhvaro  
manasā saṁhvaro sādhu  
sādhu sabbattha saṁhvaro  
sabbattha saṁvuto bhikkhu  
sabbadukkhā pamuccati.

360. Restraint in the eye is good, good is restraint in the ear; restraint in the nose is good, good is restraint in the tongue.

361. Restraint in body is good, good is restraint in speech; restraint in mind is good, good is restraint in all the senses. A bhikkhu restrained in all the senses is freed from all ills (saṁsāra dukkha).

## XXV. (2) Haṁvaghātakabhikkhu Vatthu

## Verse 362

362. Hatthasaṁyato pādasam̐yato  
vācāsaṁyato saṁyatuttamo  
ajjhatarato samāhito  
eko santusito tamāhu bhikkhum̐.

362. He who controls his hand, controls his foot, controls his speech, and has complete control of himself; who finds delight in Insight Development Practice and is calm; who stays alone and is contented;—him they call a bhikkhu.

## XXV. (3) Kokālika Vatthu

## Verse 363

363. Yṍ mukhasam̐yato bhikkhu  
mantabhāpi anuddhato  
attham̐ dhammañca dipeti  
madhuram̐ tassa bhāsitaṁ.

363. The bhikkhu who controls his mouth (speech), who speaks wisely with his mind composed, who explains the meaning and the text of the Dhamma;—sweet are the words of that bhikkhu.

#### XXV. (4) Dhammārāmatthera Vatthu

##### Verse 364

364. Dhammārāmo dhammarato  
dhammāṃ anuvicintayāṃ  
dhammāṃ anussarāṃ bhikkhu  
saddhammā<sup>1</sup>na parihāyati.

364. The bhikkhu, who abides in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, and is ever mindful of the Dhamma, does not fall away from the Dhamma of the virtuous<sup>1</sup>.

#### XXV. (5) Vipakkhasevaka Bhikkhu Vatthu

##### Verses 365 and 366

365. Salābham nātimaññeyya  
nā' ṇṇesaṃ pihayaṃ care  
añṇesaṃ pihayaṃ bhikkhu  
samādhiṃ nādhigacchati.

366. Appalābhopi ce bhikkhu  
salābham nātimaññati  
taṃ ve devā pasāṃsanti  
suddhājīviṃ atanditaṃ.

365. One should not despise what one has received (by proper means), nor should one envy others their gains. The bhikkhu who envies others cannot attain concentration (samādhi).

366. Though he receives only a little, if a bhikkhu does not despise what he has received (by proper means), the devas will surely praise him who leads a pure life and is not slothful.

---

<sup>1</sup> saddhammā: the Dhammā of the virtuous; i.e., the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma) and the nine Transcendentals (Lokuttara Dhamma).

## XXV. (6) Pañcaggadāyaka Brāhmaṇa Vatthu

## Verse 367

367. Sabbaso nāmarūpasmim  
yassa natthi mamāyitaṃ  
asatā ca na socati  
sa ve "bhikkhū" ti vuccati.

367. He who does not take the mind-and-body aggregate (nāma-rūpa) as "I and mine", and who does not grieve over the dissolution (of mind-and-body) is, indeed, called a bhikkhu.

## XXV. (7) Sambahulabhikkhu Vatthu

## Verses 368 to 376

368. Mettāvihārī yo bhikkhu  
pasanno buddhasāsane  
adhigacche padaṃ santaṃ  
saṅkhārūpasamaṃ sukhaṃ.

369. Siṅca bhikkhu imaṃ nāvaṃ  
sittā te lahumessati  
chetvā rāgañca dosañca  
tato nibbānamehisi.

370. Pañca<sup>1</sup> chinde pañca<sup>2</sup> jahe  
pañca<sup>3</sup> cuttari bhāvaye  
pañcasaṅgātigo<sup>4</sup> bhikkhu  
"oghaṭiṇṇo" ti vuccati.

1. The lower five fetters (Orambhāgiya saṃyojanā) are: ego belief (sakkāyadiṭṭhi); doubt (vicikicchā); wrong views of morality and practices (sīlabbataparāmāsa); sensual desire (kāmarāga) and ill will (byāpāda). These can be got rid of by the first, second and third Maggas.

2 The upper five fetters (Uddhambhāgiya saṃyojanā) are: craving for fine material existences (rūpa rāga); craving for non-material existences (arūpa rāga); pride (māna); restlessness (uddhacca) and ignorance (avijjā). These five can be got rid of by arahatship.

3 The five controlling faculties (Pañcindriyā) are: faith (saddhā); diligence (viriya); mindfulness (sati); concentration (samādhi) and wisdom (paññā).

4, The five saṅgas are: passion ill will, ignorance, pride and wrong views,

371. Jhāya bhikkhu mā pamādo  
 mā te kāmagaṇe ramessu cittaṃ  
 mā lohagaṇaṃ gili pamatto  
 mā kandi “dukkhamidan” ti dayhamāno.
372. Natthi jhānaṃ apaññassa  
 paññā natthi ajhāyato  
 yamhi jhānañca paññā ca  
 sa ve nibbānasantike.
373. Suññāgāraṃ pavittṭhassa  
 santacittassa bhikkhuno  
 amānusi rati hoti  
 sammā dhammaṃ vipassato.
374. Yato yato sammāsati  
 khandhānaṃ udayabbayaṃ  
 labhati. pītipāmojjaṃ  
 amataṃ taṃ vijānataṃ.
375. Tatrāyamādi bhavati  
 idha paññassa bhikkhuno  
 indriyagutti santuṭṭhi  
 pātimokkhe ca samvaro.
376. Mitte bhajassu kalyāṇe  
 suddhājīve atandite  
 paṭisanthāravutyassa  
 ācāra kusalo siyā  
 tato pāmojjabahulo<sup>1</sup>  
 dukkhassantaṃ karissati.

368. The bhikkhu, who lives exercising loving-kindness and is devoted to the Teaching of the Buddha, will realize Nibbāna—the Tranquil, the Unconditioned, the Blissful.

369. O Bhikkhu, bale out the water (of wrong thoughts) from this boat (your body); when empty it will sail swiftly; having cut off passion and ill will you will realize Nibbāna.

370. Cut off the five (the lower five fetters); give up the five (the upper five fetters); and develop the five (controlling faculties). The bhikkhu who has freed himself of the five bonds (passion, ill will, ignorance, pride and wrong view) is called “One who has crossed the flood (of saṃsāra)”.

---

1. pāmojjabahulo: lit., much joy; according to the Commentary, in this context, frequently feeling joy.

371. O Bhikkhu, meditate, and do not be unmindful; do not let your mind rejoice in sensual pleasures. Do not be unmindful and swallow the (hot) lump of iron; as you burn (in niraya), do not cry, "This, indeed, is suffering"

372. There can be no concentration in one who lacks wisdom; there can be no wisdom in one who lacks concentration. He who has concentration as well as wisdom is, indeed, close to Nibbāna.

373. The bhikkhu who goes into seclusion (to meditate), whose mind is tranquil, who clearly perceives the Dhamma, experiences the joy which transcends that of (ordinary) men.

374. Every time he clearly comprehends the arising and the perishing of the khandhas, he finds joy and rapture. That, to the wise, is the way to Nibbāna (the Deathless).

375. For a wise bhikkhu in this Teaching, this is the beginning (of the practice leading to Nibbāna): control of the senses, contentment, and restraint according to the Fundamental Precepts.

376. Associate with good friends, who are energetic and whose livelihood is pure; let him be amiable and be correct in his conduct. Then, (frequently) feeling much joy he will make an end of dukkha (of the round of rebirths).

## XXV. (8) Pañcasatabhikkhu Vatthu

### Verses 377

377. Vassikā viya pupphāni  
maddavāni pamuñcati  
evaṃ rāgañca dosañca  
vippamuñcetha bhikkhavo.

377. O Bhikkhus! As the jasmine (vassikā) plant sheds its withered flowers, so also, should you shed passion and ill will.

## XXV. (9) Santakāyatthera Vatthu

## Verse 378

378. Santakāyo santavāco  
 santavā susamāhito  
 vantalo kāmiso bhikkhu  
 "upasanto" ti vuccati.

378. The bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed and has given up (lit., vomited) worldly pleasures, is called a "Tranquil One."

## XXV. (10) Naṅgalakulatthera Vatthu

## Verses 379 and 380

379. Attanā codayattānam  
 paṭimamsetha attanā  
 so attagutto satimā  
 sukham bhikkhu vihāhisi.

380. Attā hi attano nātho  
 (ko hi nātho paro siyā)<sup>1</sup>  
 attā hi attano gati  
 tasmā saṃyamamattānam  
 assam bhadramva vāṇijo.

379. O Bhikkhu, by yourself exhort yourself, and examine yourself; thus guarding yourself and being mindful, you will live in peace.

380. One indeed is one's own refuge, (how could anyone else be one's refuge?)<sup>1</sup> One indeed is one's own haven; therefore, look after yourself as a horse dealer looks after a thoroughbred.

## XXV. (11) Vakkalitthera Vatthu

## Verse 381

381. Pāmojjabahulo bhikkhu  
 pasanno buddhasāsane  
 adhigacche padam santam  
 saṅkhārūpasamam sukham.

381. The bhikkhu who frequently feels joy and is devoted to the Teaching of the Buddha will realize Nibbāna — the Tranquil, the Unconditioned, the Blissful.

---

1. Not found in some foreign versions.

XXV. (12) Sumanasāmaṇera Vatthu

Verse 382

382. Yo have daharo bhikkhu  
yuñjati buddhasāsane  
so' maṃ lokam pabhāseti  
abbhā muttova candimā.

382. A bhikkhu who, though young, devotes himself to the Teaching of the Buddha lights up the world, as does the moon freed from a cloud.

End of Chapter Twenty-five : The Bhikkhu.



## Chapter XXVI

## Brāhmaṇa or Arahāt (Brāhmaṇavagga)

XXVI. (1) Pasādabahulabrāhmaṇa Vatthu  
Verse 383

383. Chinda sotam parakkamma  
kāme panuda brāhmaṇa  
saṅkhārānam khayam ñatvā  
akataññūsi brāhmaṇa.

283. O Brāhmaṇa, cut off the stream of craving with diligence, and abandon sense desires. O Brāhmaṇa perceiving the cessation of the Conditioned, be an arahāt who realizes Nibbāna, the Unconditioned.

XXVI. (2) Sambahulabhikkhu Vatthu  
Verse 384

384. Yadā dvayesu dhammesu  
pāragū hoti brāhmaṇo  
athassa sabbe saṃyogā  
attham gacchanti jānato.

384. When the brāhmaṇa is well-established in the two dhammas (i.e., the practice of Tranquillity and Insight Meditation), then, in that knowing one, all fetters are destroyed.

XXVI. (3) Māra Vatthu  
Verse 385

385. Yassa pāram apāram vā  
pārāpāram na vijjati  
vītaddaram visamyuttam  
tamaham brūmi brāhmaṇam.

385. Him I call a brāhmaṇa, who has for him neither this shore (i. e., the sense bases) nor the other shore (i. e., the sense objects), and who is undistressed and free from moral defilements.<sup>1</sup>

1. "This shore" and 'the other shore' are used in the sense of the internal and the external āyatanas. The internal āyatanas are the sense bases, viz., the eye, the ear, the nose, the tongue, the body and the mind; the external āyatanas are the sense objects, viz., visible object, sound, odour, taste, touch and mind-object.

For a true brahmaṇa (i. e., arahāt) there is neither 'this shore' nor 'the other shore'; which means that the senses of the arahāt are calmed, and his passions extinguished.

## XXVI. (4) Aññatarabrāhmaṇa Vatthu

## Verse 386

386. Jhāyīm viraja' māsīnam  
 katakicca' manāsavam  
 uttamattha' manuppattam  
 tamaham brūmi brāhmaṇam.

386. Him I call a brāhmaṇa who dwells in seclusion practising Tranquillity and Insight Meditation and is free from taints (of moral defilements), who has performed his duties and is free from moral intoxicants (āsavas) and has reached the highest goal (arahatship).

## XXVI. (5) Ānandatthera Vatthu

## Verse 387

387. Divā tapati ādicco  
 ratti' mābhāti candimā  
 sannaddho khattiyo tapati  
 jhāyī tapati brāhmaṇo  
 atha sabbamahorattim  
 buddho tapati tejasā.

387. By day shines the sun; by night shines the moon; in regalia shines the king; in meditation shines the arahāt; but the Buddha in his glory shines at all times, by day and by night.

## XXVI. (6) Aññatarabrāhmaṇa Pabbajita Vatthu

## Verse 388

388. Bāhitapāpoti brāhmaṇo  
 samacariyā<sup>1</sup> "samaṇo" ti vuccati  
 pabbājayamattano malam  
 tasmā "pabbajito"<sup>2</sup> ti vuccati.

388. Because he has discarded evil he is called a 'brāhmaṇa'; because he lives calmly he is called a 'samaṇa'; and because he gets rid of his impurities he is called a 'pabbajita.'

1. samacariyā: lit., living calmly, i. e., practising for eradication of moral defilements.

2. pabbajita: one who leaves the household life for the homeless life of a recluse; in Buddhism it means one who has given up the impurities of the household life to become a bhikkhu.

## XXVI. (7) Sāriputtatthera Vatthu

## Verses 389 and 390

389. Na brāhmaṇassa pahareyya  
nāssa muñcetha brāhmaṇo  
dhī brāhmaṇassa hantāraṃ  
tato dhī yassa muñcati.

390. Na brāhmaṇasse' tadakiñci seyyo  
yadā nisedho manaso piyehi  
yato yato biṃsamano nivattati  
tato tato sammatimeva dukkhaṃ.

389. One should not strike a brāhmaṇa ; a brāhmaṇa should not get angry with his assailant; it is shameful to strike a brāhmaṇa; it is more shameful to get angry with one's assailant.

390. For a brāhmaṇa there is no benefit at all, if he does not restrain from anger to which his mind is prone. Inasmuch as the intention to harm is desisted, to that extent dukkha ceases.

## XXVI. (8) Mahāpajāpatigotamī Vatthu

## Verse 391

391. Yassa kāyena vācāya  
manasā natthi dukkaṭaṃ  
saṃvutaṃ tīhi ṭhānehi  
tamahaṃ brūmi brāhmaṇaṃ.

391. Him I call a brāhmaṇa who does no evil in deed or word or thought, who is restrained in these three respects.

## XXVI. (9) Sāriputtatthera Vatthu

## Verse 392

392. Yamhā dhammaṃ vijāneyya  
sammāsambuddhadesitaṃ  
sakkaccaṃ taṃ namasseyya  
aggihuttaṃva brāhmaṇo.

392. If from somebody one should learn the Teaching of the Buddha, he should respectfully pay homage to that teacher, as a brahmin worships the sacrificial fire.

## XXVI (10) Jaṭṭabrahmaṇa Vatthu

## Verse 393

393. Na jaṭāhi na gottena  
 na jaccā hoti brāhmaṇo  
 yamhi saccañca<sup>1</sup> dhammo<sup>2</sup>  
 so suci so ca brāhmaṇo.

393. Not by wearing matted hair, nor by lineage, nor by caste, does one become a brāhmaṇa; only he who realizes the Truth and the Dhamma is pure; he is a brāhmaṇa.

## XXVI. (11) Kuhakabrahmaṇa Vatthu

## Verse 394

394. Kim te jaṭāhi dummedha  
 kim te ajinasāṭiyā  
 abbhantaram te gahanam  
 bāhiram parimajjasi.

394. O foolish one! What is the use of your wearing matted hair? What is the use of your wearing a garment made of antelope skin? In you, there is a forest (of moral defilements); you clean yourself only externally.

## XXVI. (12) Kisāgotamī Vatthu

## Verse 395

395. Pamsukūladharam jantum  
 kisaṃ dhamanisanthataṃ  
 ekam vanasmim jhāyantaṃ  
 tamahaṃ brūmi brāhmaṇam.

395. Him I call a brāhmaṇa, who wears robes made from rags (picked up from a dust heap), who is lean with veins standing out, who meditates alone in the forest,

---

1. sacca: the Four Noble Truths.

2. dhamma: the nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna.

## XXVI. (13) Eka brāhmaṇa Vatthu

## Verse 396

396. Na cāhaṃ brāhmaṇaṃ brūmi  
 yonijaṃ mattisambhavaṃ  
 bhovādi<sup>1</sup> nāma so hoti  
 sace hoti sakiñcano  
 akiñcanaṃ anādānaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

396. I do not call him a brāhmaṇa just because he is born from the womb of a brāhmaṇa mother. He is just a bhovādi brahmin if he is not free from moral defilements. Him I call a brāhmaṇa, who is free from moral defilements and attachment.

## XXVI. (14) Uggasenaseṭṭhiputta Vatthu

## Verse 397

397. Sabbasaṃyojanaṃ chetvā  
 yo ve na paritassati  
 saṅgātigaṃ viśaṃyuttaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

397. Him I call a brāhmaṇa, who has cut off all fetters and is fearless, who is beyond attachment and is free from moral defilements.

## XXVI. (15) Dve brāhmaṇa Vatthu

## Verse 398

398. Chetvā naddhiṃ varattañca  
 sandānaṃ sahanukkamaṃ  
 ukkhittapalighaṃ buddhaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

398. Him I call a brāhmaṇa, who has cut the strap (of ill will), the thong (of craving) and the cord (of wrong views together with latent defilements), who has lifted the bar that fastens the door (of ignorance), and who knows the Truth.

---

1. bhovādi: 'Bho' is a familiar term of address used to inferiors and equals. The epithet 'bhovādi', therefore, implies arrogance. Brahmins usually addressed the Buddha as 'Bho Gotama!' The term 'bhovādi' is applied reproachfully by the Buddhists to the brahmins.

## XXVI. (16) Akkosakabhāradvāja Vatthu

## Verse 399

399. Akkosam vadhabandhañca  
 aduṭṭho yo titikkhati  
 khantibalam balānikam  
 tamaham brūmi brāhmaṇam.

399. Him I call a brāhmaṇa, who, without anger, endures abuse, beating and being bound, to whom the strength of patience is like the strength of an army.

## XXVI. (17) Sāriputtatthera Vatthu

## Verse 400

400. Akkodhanam vatavantam  
 silavantam anussadam  
 dantam antimasārīram<sup>1</sup>  
 tamaham brūmi brāhmaṇam.

400. Him I call a brāhmaṇa, who is free from anger, who practises austerity, who is virtuous and free from craving, who is controlled in his senses and for whom this body (i. e., existence) is the very last.

## XXVI. (18) Uppalavaṇṇā Theri Vatthu

## Verse 401

401. Vāri pokkharapatteva  
 āraggeriva sāsapo  
 yo na limpati kāmesu  
 tamaham brūmi brāhmaṇam.

401. Him I call a brāhmaṇa, who does not cling to sensual pleasures, just as water does not cling to a lotus leaf, or the mustard seed to the tip of an awl.

---

1. antimasārīram: lit., one who has the last body. This is his last body because he will not be reborn; he is an arahāt.

## XXVI. (19) Aññatarabrāhmaṇa Vatthu

## Verse 402

402. Yo dukkhassa pajānāti  
idheva khayamattano  
pannabhāraṃ visamyuttaṃ  
tamahaṃ brūmi brahmaṇaṃ.

402. Him I call a brāhmaṇa, who even in this existence realizes the end of dukkha (i.e., Nibbāna), who has laid down the burden (of the khandhas), and who is free from moral defilements.

## XXVI. (20) Khemābhikkhuni Vatthu

## Verse 403

403. Gambhīrapaññaṃ medhāvīṃ  
maggāmaggassa kovidāṃ<sup>1</sup>  
uttamattha<sup>2</sup> manuppattaṃ  
tamahaṃ brūmi brāhmaṇaṃ.

403. Him I call a brāhmaṇa, who is wise and is profound in his knowledge, who knows the right way from the wrong way, and who has attained the highest goal (i.e., arahatship).

## XXVI. (21) Pabbhāravāsītissatthera Vatthu

## Verse 404

404. Asaṃsaṭṭhaṃ gahaṭṭhehi  
anāgārehi cūbhayaṃ  
anokasāri<sup>3</sup> mappicchaṃ  
tamahaṃ brūmi brāhmaṇaṃ.

404. Him I call a brāhmaṇa, who associates not with the householder or with the homeless one, or with both, who is free from sensual desire, and has few wants.

---

1. maggāmaggassa kovidāṃ: skilful in differentiating the right way from the wrong way, i.e., knowledge of what does and what does not lead to the realization of Nibbāna.

## XXVI. (22) Aññatarabhikkhu Vatthu

## Verse 405

405. Nidhāya daṇḍaṃ bhūtesu<sup>1</sup>  
 tasesu thāvaresu<sup>2</sup> ca  
 yo na hanti na ghāteṭi  
 tamahaṃ brūmi brāhmaṇaṃ.

405. Him I call a brāhmaṇa, who has laid aside the use of force towards all beings, the perturbed as well as the unperturbed (i.e., the arahats), and who does not kill or cause others to kill.

## XXVI. (23) Sāmaṇerāṇaṃ Vatthu

## Verse 406

406. Aviruddhaṃ viruddhesu  
 attadaṇḍesu nibbutaṃ  
 'sādānesu anādānaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

406. Him I call a brāhmaṇa, who is not hostile to those who are hostile, who is peaceful (i.e., has laid aside the use of force) to those with weapons, and who is without attachment to objects of attachment.

## XXVI. (24) Mahāpanthakatthera Vatthu

## Verse 407

407. Yassa rāgo ca doso ca  
 māno makkho ca pātito  
 sāsaporiva āraggā  
 tamahaṃ brūmi brāhmaṇaṃ.

407. Him I call a brāhmaṇa, from whom passion, ill will, pride and detraction have fallen off, like a mustard seed from the tip of an awl.

1. nidhāya daṇḍaṃ bhūtesu: has laid aside the use of the stick towards all beings.

2. tasesu thāvaresu: the perturbed and the unperturbed. The perturbed - are those who still have craving and are therefore easily shaken. The unperturbed are those who have given up craving and are therefore firm and tranquil; they are the arahats.



## XXVI. (25) Pilindavacchatthera Vatthu

## Verse 408

408. Akakkasaṃ viññāpaniṃ  
giraṃ sacca' mudiraye  
yāya nābhisaje kañci  
tamahaṃ brūmi brāhmaṇaṃ.

408. Him I call a brāhmaṇa, who speaks gentle, instructive and true words, and who does not offend anyone by speech.

## XXVI. (26) Aññataratthera Vatthu

## Verse 409

409. Yo'dha dighaṃ va rassaṃ vā  
aṇuṃ thūlaṃ subhāsubhaṃ  
loke adinnaṃ nādivati  
tamahaṃ brūmi brāhmaṇaṃ.

409. Him I call a brāhmaṇa, who, in this world, takes nothing that is not given him, be it long or short, big or small, good or bad.

## XXVI. (27) Sāriputtatthera Vatthu

## Verse 410

410. Āsā yassa na vijjanti  
asmim loke paramhi ca  
nirāsāsaṃ visammuttaṃ  
tamahaṃ brūmi brāhmaṇaṃ.

410. Him I call a brāhmaṇa, who has no desire either for this world or for the next, who is free from craving and from moral defilements.

## XXVI. (28) Mahāmoggallānatthera Vatthu

## Verse 411

411. Yassālayā na vijjanti  
aññāya akathaṃkathī  
amatogadha' manuppattaṃ  
tamahaṃ brūmi brāhmaṇaṃ.

411. Him I call a brāhmaṇa, who has no craving, who through knowledge of the Four Noble Truths is free from doubt, and has realized Nibbāna the Deathless.

## XXVI. (29) Revatātthera Vatthu

## Verse 412

412. Ÿo'dha puññaṇca pāpaṇca  
ubho saṅga'mupaccagā  
asokaṃ virajaṃ suddhaṃ  
tamahaṃ brūmi brāhmaṇaṃ.

412. Him I call a brāhmaṇa, who, in this world, has transcended both ties good and evil; who is sorrowless and, being free from the taints of moral defilements, is pure.

## XXVI. (30) Candābhatthera Vatthu

## Verse 413

413. Candamva vimalaṃ suddhaṃ  
vipprasannamanāvilāṃ  
nandibhavaparikkhīṇaṃ<sup>1</sup>  
tamahaṃ brūmi brāhmaṇaṃ.

413. Him I call a brāhmaṇa, who, like the moon (in a cloudless sky), is pure, clear and serene, and in whom craving for existence is extinct.

## XXVI. (31) Sivalitthera Vatthu

## Verse 414

414. Yo'maṃ palipathaṃ duggaṃ  
saṃsāraṃ mohamaccagā  
tiṇṇo pāraṅgato jhāyī  
anejo akathaṃkathī  
anupādāya nibbuto  
tamahaṃ brūmi brāhmaṇaṃ.

414. Him I call a brāhmaṇa, who, having traversed this dangerous swamp (of passion), this difficult road (of moral defilements), the ocean of life (saṃsāra), and the darkness of ignorance (moha), and having crossed the fourfold Flood has reached the other shore (Nibbāna), who practises Tranquillity and Insight Meditation, who is free from craving and from doubt, who clings to nothing and remains in perfect peace.

1. nandibhavaparikkhīṇaṃ: one in whom craving for continued existence, either in the current sensual existence or in a better and higher plane of existence in the rūpa (fine material) or arūpa (non-material) brahmā realms, is extinct.

## XXVI. (32) Sundarasamuddatthera Vatthu

## Verse 415

415. Yo'dha kāme pahantvāna  
 anāgāro paribbaje  
 kāmabhavaparikkhīṇaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

415. Him I call a brāhmaṇa, who, in this world, has given up sensual pleasures, and leaving the home-life has become a bhikkhu; who has eradicated sensual desires and has come to the end of existence.

## XXVI. (33) Jaṭilatthera Vatthu

XXVI. (34) Jotikatthera<sup>i</sup> Vatthu

## Verse 416

416. Yo'dha taṇhaṃ pahantvāna  
 anāgāro paribbaje  
 taṇhābhavaparikkhīṇaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

416. Him I call a brāhmaṇa, who, in this world, has given up craving, and leaving the home-life has become a bhikkhu ; who has eradicated craving and has come to the end of existence.

## XXVI. (35) Naṭaputtakatthera Vatthu

## Verse 417

417. Hitvā mānusakaṃ yogaṃ  
 dibbaṃ yogaṃ upaccagā  
 sabbayogavisamīyuttaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

417. Him I call a brāhmaṇa, who has given up attachment to (sensual pleasures of) human life, has transcended attachment to (sensual pleasures of) deva life and is completely free from all attachment.

## XXVI. (36) Naṭaputtakatthera Vatthu

## Verse 418

418. Hitvā ratim ca aratim ca  
 sītibhūtaṃ nirūpadhim<sup>1</sup>  
 sabbalokābhibhum<sup>2</sup> vīram  
 tamahaṃ brūmi brāhmaṇaṃ.

418. Him I call a brāhmaṇa, who has given up taking delight (in sensual pleasures) and not taking delight (in solitude); who has attained perfect peace and is free from moral defilements; who has overcome all the five khandhas (lit., the world) and is diligent.

## XXVI. (37) Vaṅgisatthera Vatthu

## Verses 419 and 420

419. Cutim yo vedi sattānaṃ  
 upapattiṇca sabbaso  
 asattaṃ sugataṃ buddhaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

420. Yassa gatiṃ na jānanti  
 devā gandhabbamānusa  
 khīṇāsavaṃ arahantaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

419. Him I call a brāhmaṇa, who knows the death and rebirth of beings in every detail, who is detached, who follows the good practice and knows the Four Noble Truths.

420. Him I call a brāhmaṇa, whose destination the devas or gandhabbas or men do not know, who has eradicated moral intoxicants and is an arahāt.

## XXVI. (38) Dhammadinnā Therī Vatthu

## Verse 421

421. Yassa pure ca pacchā ca  
 majjhe ca natthi kiñcanaṃ  
 akiñcanaṃ anādānaṃ  
 tamahaṃ brūmi brāhmaṇaṃ.

1. nirūpadhim: according to the Commentary, "nirūpadhim ti nirūpakkilesaṃ", i.e., free from substratum or free from moral defilements (kilesā).

2. sabbalokābhibhum: lit., one who has conquered all the world, i.e., one who has put an end to rebirths, or the arising of the khandhas.

421. Him I call a brāhmaṇa, who does not cling to the past, future and present khandha aggregates and who is free from moral defilements and attachment.

### XXVI. (39) Aṅgulimālatthera Vattha

#### Verse 422

422. Usabham pavaram vīram  
mahesim vijitāvinam  
anejam nhātakam<sup>1</sup> buddham  
tamaham brūmi brāhmaṇam.

422. Him I call a brāhmaṇa, who is fearless like a bull, who is noble and diligent, who is a seeker of high moral virtues and a conqueror (of three Māras)<sup>2</sup>, who is free from craving, who has been cleansed of moral defilements and knows the Four Noble Truths.

### XXVI. (40) Devahitabrāhmaṇa Vatthu

#### Verse 423

423. Pubbenivāsam yo vedi  
saggāpāyañca passati  
atho jātikkhayam patto  
abhiññāvosito muni  
sabbavositavosānam  
tamaham brūmi brāhmaṇam.

423. Him I call a brāhmaṇa, who knows past existences, who sees the celestial as well as the lower worlds, who has reached the end of rebirths, who, with Magga Insight, has become an arahat and has accomplished all that is to be accomplished for the eradication of moral defilements.

End of Chapter Twenty-six: The Brāhmaṇa.

The end of the Dhammapada Verses.

1. nhātakam: made clean (of moral defilements); an allusion to the ceremonial bathing of the brahmin after finishing his course of studies.

2. three Māras: moral defilements (kilesamāra), death (maraṇa-māra), the evil one (devaputtamāra).

## INDEX TO FIRST LINES OF PĀḲI VERSES

[ Figures indicate verse numbers ]

A	
Abhaye bhayadassino	317
Abhittharetha kalyāṇe	116
Abhivādanasilissa	109
Abhūtavādi nirayaṃ	
upeti	306
Acaritvā brahma-	
cariyaṃ	155,156
Aciraṃ vata'yaṃ kāyo	41
Ahaṃ nāgo va saṅgāme	320
Ahiṃsakā ye munayo	225
Akakkasaṃ	
Viññāpaniṃ	408
Ākāseva paḁaṃ	
natthi	254,255
Akataṃ dukkaṭaṃ	
seyyo	314
Akkocchi maṃ avadhi	
maṃ	3,4
Akkodhanaṃ	
vata vantaṃ	400
Akkodhena jine	
kodhaṃ	223
Akkosaṃ	
vadha bandhañca	399
Alajjitāye lajjanti	316
Alaṅkato cepi samaṃ	
careyya	142
Anavassutacittassa	39
Anavaṭṭhitacittassa	38
Andhabhūto ayaṃ	
loko	174
Anekajāṭisaṃsāraṃ	153
Anikkasāvo kāsāvaṃ	9
Aññā hi Lābhūpanisā	75
Anūpavādo	
anūpaghāto	185
Anupubbena medhāvi	239

A	
Api dibbesu kāmesu	187
Appakā te manussesu	85
Appalābhopi ce	
bhikkhu	366
Appamādaratā hotha	327
Appamādarato	
bhikkhu	31,32
Appamādena maghavā	30
Appamādo	
amatapāḁaṃ	21
Appamatto ayaṃ	
gandho	56
Appamatto pamattesu	29
Appampi ce	
saṃhitabhāsaṃāno	20
Appassutāyaṃ puriso	152
Apuññalābho ca gati	
ca pāpikā	310
Ārogyaparamā lābhā	204
Asāhasena dhammena	257
Asajjhāyamalā mantā	241
Asaṃsaṭṭhaṃ	
gahaṭṭhehi	404
Asantaṃ	
bhāvaṇamiccheyya	73
Asāre sāramatino	11
Assaddho akataññū ca	97
Assā yassa na vijjanti	410
Asso yathā bhadro	
kaṣāniviṭṭho	144
Asubhānupassiṃ	
viharantaṃ	8
Atha pāpāni kammāni	136
Atha vāssa agārāni	140
Attadatthaṃ	
paratthena	166
Attā have jitaṃ seyyo	104

## A

Attā hi attano	
nātho	160, 380
Attanā codayattānam	379
Attanā hi katam	
pāpam	161, 165
Attānameva	
paṭhamam	158
Attānañce piyam jaññā	157
Attānañce tathā kayirā	159
Atthamhi jātamhi	
sukhā sahāyā	331
Aṭṭhinaṃ nagaram	
katam	150
Avajje vajjamatino	318
Aviruddham	
viruddhesu	406
Ayasāva malam	
samutṭhitam	240
Ayoge yuñja'mattā-	
nam	209

## B

Bāhitapāpoti	
brāhmaṇo	388
Bahumpi ce samhi-	
tabhāsamāno	19
Bahum ve saraṇam	
yanti	188
Bālasaṅgatacārī hi	207
Bhadropi passati	
pāpam	120

## C

Cakkhunā samvaro	
sādhū	360
Candamva vimalam	
suddham	413
Candanam tagaram	
vāpi	55
Carañce nādhigac-	
cheyya	61
Caranti bālā	
dummedhā	66
Cattāri ṭhānāni naro	
pamatto	309

## C

Chandajāto anakkhāto	218
Chetvā naddhim	
varattañca	398
Chinda sotam	
para'kkamma	383
Cirappavāsīm purisam	219
Cutim yo vedi	
sattānam	419

## D

Dadāti ve yathāsad-	
dham	249
Dantam nayanā sathi-	
tim	321
Dhammam care sucari-	
tam	375
Dhammapīti sukhar-	
soti	375
Dhammārāmo	
dhammarato	364
Dhanapālo nāma	
kuñjaro	324
Dighā jāgarato ratti	60
Diso disam yam tam	
kayirā	42
Divā tapati ādicco	387
Dukkham duk-	
khasamuppādam	191
Dullabho purisājañño	193
Dunniggaḥassa lahuno	35
Duppabbajjam	
durabhiramam	302
Dūraṅgamam ekacarām	37
Dūre santo pakāsentī	304

## E

Ekam dhammam	
atitassa	176
Ekāsanam ekaseyyam	305
Ekassa caritam seyyo	330
Esava maggo	
natthañño	274
Etam dhamm	
bandhanamāhu dhīrā	346

# GLOSSARY

## ( A )

<b>Ābhassara brahmā:</b>	The radiant brahmās of the abode of the second Rūpāvacara Jhāna Brahmā realm.
<b>Abhidhamma</b>	: Philosophical exposition of the Dhamma.
<b>Accantaṃ</b>	: Excessive, veritable, truly, really.
<b>Accutaṃ</b>	: Deathless, i.e., Nibbāna.
<b>Addhagā</b>	: A traveller.
<b>Āgāraṃ</b>	: A house, building, hall.
<b>Aggaśāvaka</b>	: Chief Disciple.
<b>Ahetthayaṃ</b>	: Without damaging, without harming.
<b>Amata</b>	: Deathless, synonym for Nibbāna.
<b>Anāgāmi</b>	: One who has attained Anāgāmi or the third Magga.
<b>Anakkhato</b>	: Too great to be described; ineffable; an epithet of Nibbāna.
<b>Anāsava</b>	: Free from āsavas (moral intoxicants).
<b>Anatta</b>	: No soul; non-self; no substance.
<b>Andhakārena</b>	: Darkness.
<b>Anicca</b>	: Impermanence.
<b>Aniḅho</b>	: Free from harm.
<b>Animitta</b>	: The Signless, i.e., no sign of craving, ill will and wrong view. It is an epithet of Nibbāna.
<b>Anudhammacāri</b>	: One who acts in conformity with the dhamma.
<b>Anuloma</b>	: The order of arising.
<b>Anumodana</b>	: Expression of appreciation or approval.
<b>Anuttaraṃ</b>	: Supreme, incomparable, highest.
<b>Āpatti</b>	: Violation of disciplinary rules for bhikkhus; an offence.
<b>Āpatti, Saṃghādisesa:</b>	Offences which require penance and suspension from the Order.
<b>Apāya</b>	: Miserable existences, the four Lower Worlds.
<b>Appamāda</b>	: Mindfulness, heedfulness, vigilance.
<b>Appicchatā</b>	: Contentment, frugality.
<b>Arahat</b>	: One who has attained the fourth and final Magga, and for whom existences have come to an end.



## Glossary

### ( A )

- Ariya** : The noble one; one who has entered the Path, i.e., one who has realized at least one of the four Maggas.
- Āsavā** : Āsavas; moral intoxicants.
- Asadisadāna** : Incomparable or unrivalled alms-giving.
- Atidhona-cārinam** : One who transgresses or indulges too much in the use of the four requisites of a bhikkhu.
- Attadantassa** : One who is self-controlled.
- Attakilamathānuyoga** : Self-mortification.
- Atṭhaṅgikomaggo** : The Path of Eight Constituents; the Path pointed out by the Buddha for liberation from the round of existences. The eight constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.
- Ātura** : Ailing, diseased.
- Āyatanā** : Āyatanas; sense-bases and sense-objects.

### ( B )

- Bāla** : The foolish, the ignorant, the dull.
- Bhaddo** } : Good, excellent, worthy.
- Bhadro** }
- Bhante** : Venerable Sir.
- Bhikkhu** : A member of the Buddhist Order (the Saṃgha).
- Bhikkhunī** : A female member of the Buddhist Order.
- Bhūtagāma sikkha** : The disciplinary rule forbidding bhikkhus to cut vegetation.
- Bodhi ñāṇa or sabbaññuta ñāṇa** : Supreme Enlightenment; the all comprehending wisdom.
- Brahmaḍaṇḍa** : Brahma punishment, i.e., to be ignored.
- Brāhmaṇa** : In Buddhism, one in whom craving is extinguished. The term also applies to the Buddhas and the Paccekabuddhas.
- Byāpāda/Vyāpāda** : Ill will, anger, hatred.

## ( C )

- Caturo padā** : Cattāri ariyasaccāni or the Four Noble Truths.  
**Cetiya** : Stupa, shrine.  
**Citta** : Mind, thought, consciousness.

## ( D )

- Dāna** : Charity, alms-giving.  
**Dhammadhāra** : One who is versed in the Dhamma.  
**Danda** : Stick, weapon, punishment, penalty.  
**Dhamma** : The doctrine of the Buddha.  
**Dhammā** : Dhammas; all conditioned and unconditioned phenomena.  
**Dhammajīvino** : One who earns his living according to the dhamma (c.f. samājīva).  
**Dhammaṭṭha** : Just, righteous.  
**Dhammaṭṭho** : One who abides by the law.  
**Dhammamuttamam** : The Noble Dhamma or the Highest Dhamma (the Nine Transcendentals). The Nine Transcendentals are: four Maggas, four Phalas and Nibbāna.  
**Diso** : Enemy.  
**Dosa** : Hatred, anger, ill will, trouble, stain, blemish, defect, taint.  
**Dhīro** : The wise; one endowed with wisdom, fortitude, energy, and courage.  
**Dhutaṅga** : Austerity or purification practice.  
**Dibbacakkhu ñāṇa** : The divine power of sight.  
**Duggati** : Unhappy destinations or existences; the four Lower Worlds.  
**Dukkha** : Dukkha as a Noble Truth cannot be translated and is therefore left untranslated. In the context of feeling it is translated as suffering or pain.  
**Dussilo** : Immoral, wicked.

## ( E )

- Etadaggaṃ** : The chief; the best; pre-eminence.

## ( G )

- Gacche** : To go, to proceed, to reach.  
**Gahapati** : Householder.  
**Gantha** : Bond or tie.

## (G)

- Gāthā** : A verse, a stanza.  
**Gatī** : Course, going, movement, destination.

## (J)

- Jano** : Man, person, people, the world.  
**Jarā** : Ageing, old age, decay.  
**Jāti** : Birth.  
**Jhāna** : Concentration, tranquillity, mental absorption.

## (K)

- Kahāpaṇa** : A certain weight or a coin which may be of copper or silver or gold.  
**Kalyāṇa puthujjana** : Virtuous worldling.  
**Kāmasukhallikānuyoga** : Excessive sensual indulgence.  
**Katapuñño** : Doer of good deeds.  
**Khandhā** : Khandhas, aggregates (of existence).  
**Kilesā** : Moral defilements.  
**Kodha** : Anger.  
**Kukkucca** : Worry.  
**Kusala** : Good, merit, skill.  
**Kusito** : An idle person.

## (L)

- Lokuttarā Dhammā** : The nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna.

## (M)

- Maccudheyyam** : The realm of the king of Death.  
**Maccarājassa** : The king of Death.  
**Magga** : The Path, ariya aṭṭhaṅgika magga, the Path of eight constituents; the Path leading to Nibbāna.  
**Magga** : Road, path, course.  
**Majjhīmapaṭipadā** : The Middle Path; the Noble Path of Eight Constituents.  
**Malam** : Impurity, dirt, stain, taint, rust, cause of destruction.  
**Mallikā** : Arabian jasmine.  
**Mando** : A stupid or dull person.

## (M)

<b>Māna</b>	: Pride, conceit.
<b>Mettā</b>	: Loving-kindness, good will.
<b>Moghajjippo</b>	: One grown old in vain.
<b>Moha</b>	: Ignorance, bewilderment.
<b>Muddha</b>	: Head, top, summit.
<b>Modati</b>	: To rejoice.

## (N)

<b>Nakkhattarāja</b>	: The moon.
<b>Nagaraṃ</b>	: A town or city.
<b>Naro</b>	: Man.
<b>Nātho</b>	: Refuge, protector.
<b>Niccaṃ</b>	: Lasting, always.
<b>Nikkha</b>	: A weight of gold or a gold ornament or a gold coin.
<b>Niraya or Naraka</b>	: A region of continuous and extreme mental and physical pain. It is a plane of existence from which one can be liberated depending on the working of one's good kamma. It is often translated as hell.

## (O)

<b>Ogho</b>	: Flood, torrent.
-------------	-------------------

## (P)

<b>Pabbajita</b>	: One who leaves the household life for the homeless life of a recluse; one who has given up the impurity of the household life to become a bhikkhu.
<b>Pacceka-buddha</b>	: One who is Self-Enlightened like the Buddha but cannot teach others.
<b>Paḍaṃ</b>	: Path, way, footprint, words of the Doctrine, Nibbāna.
<b>Paḍipam</b>	: Light, lamp.
<b>Pakiṇṇaka</b>	: Miscellaneous.
<b>Pamatto</b>	: Careless; negligent.
<b>Paṇḍita</b>	: The wise, the learned.
<b>Pāpa</b>	: Evil, bad.
<b>Pāpakāri</b>	: Evil doer.
<b>Paribbājaka</b>	: A wandering ascetic.
<b>Paribbājikā</b>	: A female wandering ascetic.
<b>Parinibbāna</b>	: Passing away of a Buddha or an arahat.

## (P)

<b>Parittas</b>	: Religious stanzas that are usually recited for protection against harmful influences.
<b>Peta</b>	: A miserable, always hungry being in a lower world.
<b>Piti</b>	: Delight; delightful satisfaction; joy.
<b>Paṭiccasamuppāda</b>	: Doctrine of Dependent Origination.
<b>Paṭiloma</b>	: The order of cessation.
<b>Pharusō</b>	: Harsh, unkind, savage.
<b>Piya</b>	: Affection.
<b>Pubbenivāsānussati</b>	: The power of recollection of past existences,
<b>ñāna</b>	
<b>Puppham</b>	: A flower.
<b>Purisājaṇṇo</b>	: The noblest of men; a Buddha.
<b>Puthujjana</b>	: Worldling; a common man; one who has not attained any of the Maggas.

## (R)

<b>Rāga</b>	: Passion, lust, desire.
<b>Rakkhaṭo</b>	: One who keeps watch.
<b>Rati</b>	: Delight, pleasure, attachment.

## (S)

<b>Sacca</b>	: Truth, the four Noble Truths.
<b>Saddhā</b>	: Faith, belief, confidence.
<b>Sādhurūpo</b>	: A good hearted man.
<b>Sahassa</b>	: Thousand.
<b>Sahitam</b>	} : The Buddhist text.
<b>Samhitam</b>	
<b>Sakka</b>	: King of the devas.
<b>Salāyatana</b>	: The six sense bases, the six fields of sense perception.
<b>Samādhi</b>	: Concentration attained through meditation.
<b>Samāpatti</b>	: Sustained deep mental absorption; sustained absorption in concentration.
<b>Samatha</b>	: Tranquillity, concentration.
<b>Samsāra</b>	: Round of rebirths, round of existences.
<b>Samgha</b>	: The Buddhist Order.
<b>Samyojanam</b>	: A fetter. There are ten fetters of human passion which bind man to the round of rebirths.
<b>Santimaggam</b>	: The Path that leads to Nibbāna; i.e., the Path of Eight Constituents.

## (S)

<b>Sappurisa</b>	: Good and pious people; virtuous persons.
<b>Sārambhakathā</b>	: Malicious talk, overbearing talk.
<b>Sassatadiṭṭhi</b>	: Eternity-belief.
<b>Sati</b>	: Mindfulness, heedfulness, awareness.
<b>Sāvaka</b>	: A disciple of the Buddha.
<b>Sekha</b>	: One who practises the Dhamma and has entered the Path, but has not yet become an arahat.
<b>Sīla</b>	: Morality, moral practice or conduct, moral concept.
<b>Socati</b>	: To grieve, to mourn.
<b>Sotāpatti Magga and Phala</b>	: Sotāpatti Magga is the first Magga attained by one who has entered the current of emancipation. This is followed immediately by Sotāpatti Phala, the 'fruit' or 'fruition' of Stream-Entering.
<b>Sugati or Suggati</b>	: Happy plane of existence or destination.
<b>Sukha</b>	: Happiness, satisfactoriness, well-being, bliss.
<b>Suññata</b>	: The Void, i.e., Void of craving, ill will and wrong view. It is also an epithet of Nibbāna.

## ( T )

<b>Tādino</b>	: One who is calm or tranquil, or unperturbed.
<b>Tagara</b>	: Rhododendron.
<b>Taṇhā</b>	: 'Thirst', desire, craving.
<b>Taṇhakkhaya</b>	: The extinction of craving, synonym for Nibbāna.
<b>Tapacariya</b>	} : The practice of religious austerities.
<b>Tapacaraṇam</b>	
<b>Tappati</b>	: To burn, to suffer, to be tormented.
<b>Tathāgata</b>	: One who has found the Truth; synonym for the Buddhas.
<b>Thera</b>	: A senior member of the Buddhist Order, but often applied to bhikkhus in general.
<b>Thina-middha</b>	: Sloth and torpor.
<b>Tisarāṇa</b>	: The Three Gems, the Three Refuges viz., the Buddha, the Dhamma and the Saṃgha.

## ( U )

<b>Ucchedadiṭṭhi</b>	: Annihilation-belief.
<b>Udāna</b>	: Verse or stanza of exultation.
<b>Udayabbayaṃ</b>	: The arising and the dissolving of the five aggregates (khandhas).
<b>Udayabbayañāṇa</b>	: Knowledge of the arising and the dissolving of the five aggregates (khandhas).
<b>Uddhamso</b>	: One who is going upstream, i.e., one who is bound for the "pure abodes" (Suddhāvāsa Brahmā realms).
<b>Upādāna</b>	: Clinging, grasping attachment.
<b>Uposatha sīla</b>	: The eight moral precepts; the observance of Sabbath.
<b>Uppādo</b>	: Springing up, appearance, birth.
<b>Upāsaka</b>	: A lay-disciple of the Buddha.
<b>Upasanto</b>	: The Peaceful; one who has extinguished the fire of moral defilements.

## ( V )

<b>Vācā</b>	: Word, speech.
<b>Vassa</b>	: Rainy season; rainy season retreat; resident period of the rains.
<b>Vassikā</b>	: Spanish jasmine.
<b>Vedanā</b>	: Feeling, sensation.
<b>Vicikicchā</b>	: Doubt.
<b>Vilomāni</b>	: Faults, failings.
<b>Vimokkha</b>	: Liberation from existence; Nibbāna.
<b>Vinaya</b>	: Disciplinary rules of the Buddhist Order.
<b>Vissāsa</b>	: Trust; intimacy.
<b>Viveka</b>	: Solitude, detachment, Nibbāna.

## ( Y )

<b>Yamaka</b>	: Pair, double, twin.
<b>Yāmaṃ</b>	: Watches of the night; also used metaphorically for the three stages in a man's life.
<b>Yathābūta</b>	: In reality, as things are.
<b>Yoga</b>	: Bond or attachment. The four attachments are: attachment to sensual pleasure, to existence, to wrong views, and to ignorance.
<b>Yogakkhemam</b>	: Secure from the four yogas, an epithet of Nibbāna.

## E

Etamattavasam ñatvā	289
Etam kho saraṇam	
khemaṃ	192
Etañhi tumhe	
paṭipannā	275
Etha passathimaṃ	
lokaṃ	171
Evam bho purisa	
jānāhi	248
Evam saṅkārabhūtesu	59
Evam visesato ñatvā	22

## G

Gabbhameke	
uppajjanti	126
Gahakāraka diṭṭhosi	154
Gambhīrapaññaṃ	
medhāvim	403
Gāme vā yadi vāraṇṇe	98
Gataddhino visokassa	90

## H

Haṃsā' diccapathe	
yanti	175
Hananti bhogā	
dummedham	355
Hatthasaṃyato	
pādasamyo	362
Hīnaṃ dhammaṃ na	
seveyya	167
Hirimatā ca dujjivam	245
Hirinisedho puriso	143
Hitvā mānusakam	
yogam	417
Hitvā ratim ca aratim	
ca	418

## I

Idha modati pecca	
modati	16
Idam pure cittamacāri	
cārikam	326

## I

Idha nandati pecca	
nandati	18
Idha socati pecca	
socati	15
Idha tappati pecca	
tappati	17
Idha vassam vasissāmi	286

## J

Jayam veram	
pasavati	201
Jhāya bhikkhu mā	
pamādo	371
Jhāyim viraja'	
māsinaṃ	386
Jighacchā paramā	
rogā	203
Jiranti ve rājarathā	
sucittā	151

## K

Kāmato jāyati soka	215
Kaṇham dhammam	
vippahāya	87
Kāsāvakaṇṭhā bahavo	307
Kāyappakopam	
rakkheyya	231
Kāyena samvaro	
sādhū	361
Kāyena samvutā	
dhira	234
Kayirā ce	
kayirāthenam	313
Khanti paramam tapo	
titikkhā	184
Kiccho	
manussapaṭilābho	182
Kim te jaṭāhi	
dummedha	394
Kodham jahe vippaja-	
heyya mānam	221
Ko imam pathavim	
vicesati	44



## K

Ko nu hāso kimānando	146
Kumbhūpamam	
kāyamimam veditvā	40
Kuso yathā	
duggahito	311

## M

Madhumvā Maññati	
bālo	69
Maggānaṭṭhaṅgiko	
seṭṭho	273
Malitthiyā duccaritam	242
Mameva kata maññatu	74
Manopakopam	
rakkheyya	233
Manopubbaṅgamā	
dhammā	1,2
Manujassa	
pamattacārino	334
Mā	
pamādamanuyuñjetha	27
Mā piyehi	
samāgañchi	210
Māse māse kusaggena	70
Māse māse sahasena	106
Mātaram pitaram	
hantvā	294,295
Mattā	
sukhapariccāgā	290
Māvamaññettha	
pāpassa	121
Māvamaññettha	
puññassa	122
Māvoca pharusam	
kiñci	133
Mettāvihārī yo	
bhikkhu	368
Middhī yadā hoti	
mahagghaso ca	325
Mitte bhajassu	
kalyāṇe	376
Muhuttamapi ce viññu	65
Muñca pure mune	
pacchato	348

## N

Na antalikkhe na	
samuddamajjhe	127,128
Na attahetu na	
parassahetu	84
Na bhaje pāpake mitte	78
Na brāhmaṇassa	
pahareyya	389
Na brāhmaṇasse'	
tadakiñci seyyo	390
Na cāham brāhmaṇam	
brūmi	396
Na cāhu na ca	
bhavissati	228
Nagaram yathā	
paccantam	315
Na hi etehi yānehi	323
Na hi pāpam katam	
kammam	71
Na hi verena verāni	5
Na jatāhi na gottena	393
Na kahāpaṇavassena	186
Na monena muni hoti	268
Na muṇḍakena samaṇo	264
Na naggacariyā na jaṭā	
na paṅkā	141
Na paresam vilomāni	50
Na pupphagandho	
paṭivātameti	54
Na santi puttā tāṇāya	288
Na silabbatamattena	271
Na tam daḥham	
bandhanamāhu dhīrā	345
Na tam kammam	
katam sādhu	67
Na tam mātā pitā	
kayirā	43
Na tāvatā	
dhammadharo	259
Na tena ariyo hoti	270
Na tena bhikkhu so	
hoti	266
Na tena hoti	
dhammaṭṭho	256
Na tena paṇḍito hoti	258

## N

Na tena thero so hoti	260
Natthi jhānam apaññassa	372
Natthi rāgasamo aggi	202, 251
Na vākkaraṇamattena	262
Na ve kadariyā devalokaṃ vajanti	177
Netam kho saraṇam khamam	189
Neva devo na gandhabbo	105
Nidhāya daṇḍam bhūtesu	405
Nidhīnamva pavattāram	76
Nikkham jambonadasseva	230
Niṭṭhaṅgato asantāsi	351
No ce labhetha nipakaṃ sahāyam	329

## O

Ovādeyyānusāseyya	77
-------------------	----

## P

Pamādamanuyuñjaṇti	26
Pamādam appamādena	28
Pāmojjabahulo bhikkhu	381
Pamsukūladharam jantum	395
Pañca chinde pañca jahe	370
Paṇḍupalāsova dānisi	235
Pāṇimhi ce vaṇo nāssa	124
Pāpañce puriso kariyā	117
Pāpāni parivajjeti	269
Pāpopi passati bhadram	119
Paradekkhūpadhānena	291

## P

Paravajjānupassissa	253
Pare ca na vijānanti	6
Parijñāmidam rūpam	148
Passa cittakataṃ bimbam	147
Pathabyā ekarajjena	178
Pathavisamo no virujjhati	95
Pavivekkaṇasam pitvā	205
Pemato jāyati soko	213
Phandanam capalam cittam	33
Phenūpamam kāyamimam veditvā	46
Phusāmi nekkhammasukham	272
Piyato jāyati soko	212
Porāṇametam Atula	227
Pubbenivāsam yo vedi	423
Pūjārahe pūjayato	195
Puññance puriso kayirā	118
Pupphāni heva pacinantam	47, 48
Puttā ma'tthi dhanam ma'tthi	62

## R

Rājato vā upasaggam	139
Ramaṇiyāni arañṇāni	99
Ratiyā jāyati soko	214

## S

Sabbābhihū sabbavidūhamasmi	353
Sabbadānam dhammadānam jināti	354
Sabbapāpassa akaraṇam	183
Sabbaso nāmarūpasmiṃ	367
Sabbattha ve sappurisā caṇḍa	83

## S

"Sabbe dhammā anattā" ti	279
Sabbasaṃyojanam chetvā	397
"Sabbe saṅkhārā aniccā" ti	277
"Sabbe saṅkhārā dukkhā" ti	278
Sabbe tasanti daṇḍassa	129,130
Saccam bhaṇe na kujjheyya	224
Sace labhetha nipakam sahāyam	328
Sace neresi attānam	134
Sadā jāgaramānānam	226
Saddho sīlona sampanno	303
Sahassamapi ce gāthā	101
Sahassamapi ce vācā	100
Sāhu dassanamariyānam	206
Salābham nātimaññeyya	365
Santakāyo santavāco	378
Santam tassa manam hoti	96
Sāraṇca sārato ñatvā	12
Saritāni sinehitāni ca	341
Savanti sabbadhi sotā	340
Sekho pathavim vicesati	45
Selo yathā ekaghano	81
Seyyo ayogulo bhutto	308
Siladassanasampannam	217
Siṇca bhikkhu imam nāvam	369
So karohi dīpamattano	236,238
Subhānupassim viharantam	7
Sudassam vajjamaññesam	252
Sududdasam sunipupam	36

## S

Sujivam ahirikona	244
Sukarāni asādhūni	163
Sukhakāmāni bhūtāni	131,132
Sukhā matleyyatā loka	332
Sukham yāva jarā sīlam	333
Sukho buddhānamuppādo	194
Suññāgāram pavitthassa	373
Suppabuddham pabujjhanti	296,297,298, 299,300,301
Surāmerayapānaṇca	247
Susukham vata jīvāma	197, 198,199,200

## T

Tam puttapasusammattam	287
Tam vo vadāmi bhaddam vo	337
Taṇca kammam kataṃ sādhū	68
Taṇhāya jāyatī soko	216
Tasiṇāya purakkhatā pajā	342,343
Tasmā hi	208
Tasmā piyam na kayirātha	211
Tatheva katapuññampi	220
Tato malā malataram	243
Tatrābhiratimiccheya	88
Tatrāyamādi bhavati	375
Te jhāyino sātatikā	23
Tesam sampannasīlānam	57
Te tādise pūjayato	196
Tipadosāni khattāni	356, 357,358,359
Tumhehi kiocamātapam	276

Y		Y	
Yathāpi puppharā-		Yo ca sameti pāpāni	265
simhā	53	Yo ca ventakasāva'ssa	10
Yathāpi rahado		Yo ca vassasatam	
gambhīro	82	jantu	107
Yathāpi ruciram		Yo ca vassasatam	
puppham	51, 52	jīve	110, 111, 112, 113, 114, 115
Yathā saṅkārādhāna-		Yo cetam saḥate	
smim	58	jammim	336
Yato yato sammāsati	374	Yo daṇḍena adaṇḍesu	137
Yāvadeva anattāya	72	Yo' dha dīgham	
Yāva hi vanatho na		va rassam vā	409
chijjati	284	Yo'dha kāme pahant-	
Yāvajīvampi ce bālo	64	vāna	415
Yo jhānapasutā dhīrā	181	Yo'dha puññañca	
Ye rāgarattā' nupatanti		pāpañca	267, 412
sotam	347	Yo'dha tapam	
Yesam sambodhiyañ-		pahantvāna	416
gesu	89	Yo dukkhassa	
Yesam sannicayo		pajānāti	402
natthi	92	Yogā ve jāyati bhūri	282
Yesañca susamā-		Yo have daharo	
raddhā	293	bhikkhu	382
Yo appaduṭṭhassa		Yo'mam palipatham	
narassa dussati	125	duggam	414
Yo bālo maññati		Yo nibbanatho	
bālyam	63	vanādhimutto	344
Yo ca buddhañca		Yo paṇamatipāteti	246
dhammañca	190	Yo saḥassam saḥassena	103
Yo ca gāthā satam		Yo sāsanam arahatam	164
bhāse	102	Yo mukhasamyato	
Yo ca kho		bhikkhu	363
sammadakkhāte	86	Yo ve uppatitam	
Yo ca pubbe		koṭṭham	222
pamañjitvā	172		

U	
Ucchinda	
sinehamattano	285
Udakam hi nayanti	
nettikā	80,145
Upanitavayo ca	
dānisi	237
Usabham pavaram	
viram	422
Uṭṭhānakālamhi	
anuṭṭhahāno	280
Uṭṭhānavato satimato	24
Uṭṭhānena'ppamādena	25
Uttiṭṭhe nappamajjeyya	168
Uyyuñjanti satimanto	91

V	
Vācānurakkhī manasā	
susamvuto	281
Vacipakopam	
rakkheyya	232
Vajjañca vajjato	
ñatvā	319
Vanam chindatha	
mā rukkham	283
Vāṇijova bhayam	
maggam	123
Varamassatarā	
dantā	322
Vāṇijova thale khitto	34
Vāri pokkharapatteva	401
Vassikā viya pupphāni	377
Vedanam pharusam	
jānim	138
Vitakkamathitassa	
jantuno	349
Vitakkūpasame ca	
yo rato	350
Vitatanho anādāno	352

Y	
Yadā dvayesu	
dhammesu	384
Yam kiñci yittham va	
hutam va loke	108

Y	
Yam esā sahate jammi	335
Yamhā dhammam	
vijāneyya	392
Yam ni kiccam	
apaviddham	292
Yamhi saccañca	
dhammo ca	261
Yam kiñci sithilam	
kammam	312
Yam ce viññū pasam-	
santi	229
Yānimāni apatthāni	149
Yassa accantadussil-	
yam	162
Yassa cetam	
samucchinnam	250,263
Yassa chattimsati sotā	339
Yassa gatiṃ na	
jānanti	420
Yassa jālinī visattikā	180
Yassa jitam nāvajiyati	179
Yassa kāyena vācāya	391
Yassālayā na vijjanti	411
Yassa pāpam kaṭam	
kammam	173
Yassa pāram apāram	
vā	385
Yathā pubbulakam	
passe	170
Yassa pure ca pacchā	
ca	421
Yassa rāgo ca doso ca	407
Yassāsavā parikkhīṇā	93
Yassindriyāni samathan-	
gatāni	94
Yathā agāram	
ducchannam	13
Yathā agāram	
suchannam	14
Yathā daṇḍena gopālo	135
Yathāpi bhamaro	
puppham	49
Yathāpi mūle	
anupaddave dalhe	338

